

The Manual of prayers
or the prymer in Englysh &
Latyn set out at length, whose con-
tentes the reader by y^e prologe next
after the balader. shal sone per-
ceauce, and there in shal be
bryefly the order of the
whole boke.


To the Philippians. iiii.

Be not carefull, but in all thynges shewe youre
petition vnto God, in prayer, and supplication,
and geuyng of thanks.

James the fyrst.

The prayer of a ryghteous man auayleth much,
yf it be seruent.

Set forth by Ihon by Goddes
grace, & the kynges calling, Bp-
shoppe of Rochester at the comaun-
dement of the ryghte honorable lorde Thomas
Crumwell, lorde Pryuie Seale, Vicegerent to the
kynges hyghnes.



C John by Gods grace Bysshop of Roche-
ster, vnto the ryght honozable Thomas lord Crumwel,
lord Priuie seale, vicegerent to the kynges hyghnes,
wyssheth and desyareth grace & peace, and helth in
God the father, by the hoily good thro-
row our Lord Jesus Christ.



A though that the sondry and dyuers sortes
of prymarys (my special good lord & synguler
frende) here befoze set forth as well (in many
thynges) superstitious as derogatiue vnto
the true honoure of God, myght haue enfor-
ced (& dyd in dede) me to haue desyred a syncre cozeccio
herein, yet the feruent desyre & I perceaue in your lord-
ship to the true honoure of God, the vnite & weale of the
christian comynalte, hath muche moze (as the prouerbe
sayeth) set the spurre vnto the hasty runner & in maner co-
pelled me to shewe some tokē of my dewe seruite toward
goddes honoure & towarde your fauourable goodnes,
in settinge forth thys rude and simple worke, as vnto
whom your much & manyfolde fauoure hath cōstrayned
& boude me, nexte vnto almyghty God & my souerayne
lord & kyng, to your prest & assiduous seruite al my lyfe
dayes. And for as much as we haue oftyme in experiēce
þat a worke taketh no final estimaciō wth the cōmen people,
both of the auctoz & specially of hym vnto w^{hom} it is de-
dyrated. For this cause haue I this my rude & grosse en-
terpryse dedicated vnto your lordshippes name, not by-
cause I thought it to be so exquisyte & of so exacte a iud-
gemēt (as the lerned wolde desyre) & worthy of so wyse &
lerned a patrone, but rather cōmyttinge it to the moost
wysest iudgement of the kynges moost sapient counsell
where of ye are, that yf so be it shulde seme vnto the same
a thyng worthy oze mete to be had in cōmen vsage, then
by the iudgement of the same aproued, it myght & rather

and with the moze audite be receaued of the people, yf
not, yet to be a tokē of my pooze good wyl & desyre that
I bare vnto such a thyng to be done of some other that
are of moze perfecte iudgement & lytterature, & also to be
a tokē of the office & seruice that I owe vnto goddes sin-
cere honour & to your lordships fauourable goodnes.

The prologe to the Kalender.

The straügenes of thys kalender (gentel rea-
der) shal not moue the to maruail very much
the cause ones knowen, for the newe fashiori
here of hath a double comodite. The one is
brefnes, for where the other kalender had a
great nōber of sayntes wythout profyte to þ vblearned
thys hath but only such festes which are kept holyday &
þ epistle & gospel þ are red in þ church on such holyday &
set forth in the kalender. The secōde is, þ where þ nōber
of saintes were set, there haue we appoynted wekely cer-
tayne places of the scripture whych the church doth vse
to reade at Matens, þ the reader may knowe what scrip-
ture the church do vse thozow out the yeare, & to study &
vse the same. Thys thē is the order of þ kalēder, þ dayes
of the moneth are set in the myddes of þ syde of the lefe,
& on the ryght hande are the sayntes dayes, & directly on
the other syde of þ letter where on þ feastes fall, are set þ
epistle & gospel of þ feast & so of al feastes of sayntes. As
for exāple, newyears daye falleth on A, the fyrst day of þ
moneth, on the one syde of A. is þ name of the feast, & of þ
other syde þ epistle & gospel of the day. We haue also ap-
poynted þ epistle & gospel for euery sōday, but bycause þ
the sondaye falleth not vpon one letter alway, we haue
set in the voyde places of the kalender þ name of the son-
dayes w theyr epistle and gospel, so that the reader may
knowe fyrst the name of þ sondaye & seke in the kalender
and then shal he fynde there the epistle and gospel.

The epistle.

The gospel.

RI January hath. xxi.
The none hath. xxi.

Twelve yers day.

Rede this weke the
Epistle to Tite and
the. ii. to Tymothe.
Twelve euen,
The epyphany.

H For the grace of. Tpt. ii. And whē the viii. Lu. ii.
B On the sondaye wpythin the. v. ii. daye of Chyſt.
C maſſe whan euer it ſall yf it be on no holy daye.
D And I ſaye that. Gal. iiii. And hys father. Luc. ii.
E For the grace of. Tpt. ii. whē herode was. mat. ii.

F Elap the. lx. Chapter
when Jeſus was borne Math. ii

G On the ſondaye nexte after. xii. daye thys epistle.
H Ryſe vp. Elap. lx. The nexte daye Jhon. Joh. i.

Rede this weke the
epistle to the Ro.
Rede this weke the
epistle to the Coz.

B On the ſeconde ſondaye after twelve daye.
C I beſeeche you. Ro. xii. And when he was. Luc. ii.

Rede the ſeconde to
the Cozynthians.

D On the thyrde ſondaye, yf ther ſal ſo many.
E Depryng we haue. Ro. xii. And the thyrde. Joh. ii.

Rede this weke the
epistle to the Gala.
and the. i. to Timo.
Rede here to the E.
phesians, & Philyp.

F On the fourth ſondaye, yf ther be ſo many.
G Betwene. xii. day and goynge out of marriage.
H Be not wyſe. Ro. xiii. when Jeſus was. mat. viii.

Rede to the Theſſa
loniās & to the Col
loſſians.

B On the fyfte ſondaye, yf ther be ſo many be
C twene Septuagelima and twelve daye.
D Owe nothynge. Ro. xv. And he entred. mar. iiii.

Conuerſiō of ſaynt
Paule.

E On the. vi. ſoday, yf ther be ſo many betwene
F twelve tyde and ſeptuagelima. take thys epistle.
G Now therfoze as electe. i. Cololſians. iiii.
H The kyngdome of heauen is. i. Corin. ix.
B Saul yet bryethynge Actes. ix
C Than aunſwered Peter and ſayde. Math. xix

On thys ſondaye
churche begynneth
to reade y ſcripture
in an order.

D On the ſondaye whan marriage goeth out.
E Perceauye not how that. i. Corin. ix.
F For the kyngdome of heauen. Math. xx.

The epistle. The gospel.

RL february hath xxviii
The moneth hath xxix.

On Candelmas daye.
Malachy the thyrde Chapter.
And when the tyme of theye

Luce. ii.

On the sondaye called Sexagesima.
For ye suffer tooles gladly
when much people were

ii. Cor. xi.
Math. xi.

On the sondaye called quinquagesima.
Though I speake wyth the.
He toke vnto hym the twelue.

i. Cor. xiii.
Luce. x. viii.

On the wednysdaye, the epistle
Joel the seconde Chapter.
When ye faste be not,

Math. vi.

On the fyrst sondaye in lent, whether it fall
the xx. of iulie, reade thys daye thys epistle.
We as helpe therfore.

ii. Cor. vi.
Math. iii.

On saynt Mathewes daye.
Malachy the thyrde chapter.
And when the tyme of theye

Luce. ii.

The seconde sondaye in lent, reade this epistle.
Furthermore we beseeche.
And Jesus went thence.

i. Thessa. iii.
Math. xv.

H iii.

Faste.
Candelmas daye.

Rede thys weke
the church Genesis

Rede Genesis thys
weke.

Rede this weke styl
the Genesis.

Faste.
Saynt Mathwes
daye.
Rede styl with the
church Genesis.

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The epistle. The gospell.

BU Marche hath. xxi.
The done hath. xxi.

Rede in the church
Genesis styll thys
weke.

On the thyrde sondaye in lent, the epistle.
Be ye folowers of god.
And he was castynge out
Eph. v.
Luc. xi.

Rede here wyth the
churche the seconde
boke of Moyles cal
led Exodus.

On myblent sondaye, the epistle
for it is wytten that Abraham
After that went Jesus.
Gal. iii.
Joh. vi.

Rede thys weke in
the churche the pro-
phete Jeremy.

On passion sondaye, the epistle.
But Christ beyng the hye prest.
whych of you can rebuke me.
Hebr. ii.
Joh. viii.

faste.

The annuciacion
of our Lady.
Rede styll Jeremy.

The epistle on the annuciacion of our Lady
Esaye the. vii. Chapter.
And in the. vi. moneth the aungell.
On palme sondaye, the epistle
Let the same mynde be in you
ye knowe that after two dayes
Luc. i.
Philip. ii.
Math. xxi.

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The epistle. The gospel.

BL The myghty hath. xxx. daies
The mone hath. xxix.

On Easter daye.

Surge ther for the olde leuen.

1. Corin. v.

Mary magdalene and Mary.

Mar. xvi.

On mondaye in easter weke.

Whych preachyng Act. x. Beholde two. Luce. xxiii.

On tuesdaye.

ye men and brethren.

Act. xiii.

Jesus hym selfe.

Luce. xiii.

On the wednesdaye.

ye men of Israell. Act. iiii. After that Jesus. Jo. xx.

On the fyrst sondaye after Easter.

For all that.

1. Johan. v.

The same daye at.

Joh. xx.

On the second sondaye after Easter.

Christ also suffered for us.

1. Pet. ii.

I am a good shepherde, a good.

Joh. x.

On the thyrde sondaye after Easter.

Dearely beloued I beseech you.

1. Pet. ii.

After a whyle ye shall not se

Joh. xvi.

On saynt Georges daye.

My brethren count.

James. i.

I am a true vyne.

Joh. xv.

On saynt Markes daye

Unto euery one. Ephe. iiii. I am a true

Joh. xv.

On the fourth sondaye after Easter.

Every good gyfte and euery perfecte.

James. i.

But nowe go I my waye.

Joh. xv.

Faste.

G

H Easter daye.

B Rede this weke the

C Actes of y Apostles

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H Rede thys weke w

B the church the Apo

C calyppes of Ihon.

D

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B Rede this weke styl

C the Apocalyppes.

D

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G

H Saynt Georges

B daye.

C Saynt Markes

D daye.

E Rede thys weke the

F epistle of James &

G of Peter both.

H Rede this weke the

canonical epistle of

John and Jude.
Sapnt Philip &
James daye.

Rede of the Actes
of the apostles thys
weke.

Faste.
The Ascencion day.

Rede styll the actes

Rede of the Actes.

Rede of the Actes.

The epistle. The Gospel.

BU May hath. xxi. daies
The June hath. xxx.

On S. Philip and James daye.
Sapientie. v. Chapter. And he sayde vn. Jo. xliii.

On the sondaye befoze the crosse dayes.
And se that ye be doers of. Jaco. i.

Merely verely I saye vnto you. Joh. xvi.

On the mondaye in the crosse weke.
Knowledge your sautes one. Jaco. v.

If any of you shulde haue. Luce. xi.

On the Teuf daye.
Eate the. xix. Chapter. Mar. xxi.

And Iesus sat ouer agaynst. Act. iiii.

On the wednys daye.
And the multitude of them that. Joh. xvii.

These wordes spake Iesus.
On the Ascencion daye. Act. i.

In the fyrst treatyse deare. Mar. xvi.

After that he appered. Act. i.

On the sondaye after the ascencion daye.
Be ye therfore discrete and sober. i. Pet. iiii.

But when the comforter is. Joh. xv.

On wytslon enen.
It fortuneth whyle Apollo. Act. xix.

If ye loue me kepe my comādementes. Jo. xiii.

On wytslon daye.
When the fyfte daye was come. Act. ii.

If a man loue me and wyll kepe. Joh. xiiii.

On the mondaye.
And he commaunded vs to preache. Act. x.

For God loued the worlde, that. Joh. iii.

On the teuf daye.
When the apostles which were. Act. viii.

Merely verely I saye vnto you. Johan. x.

On the wednes daye.
But Peter stepped wyth the. Act. ii.

No man can come to me except. Johan. vi.

On Trinite sondaye.
After this I looked and beholde. Revela. iiii.

There was a man of the phar. Joh. iii.

On corpus Christi daye.
That which I gaue vnto you. ii. Cor. xi.

For my flesch is meat in dede. Joh. vi.

The epistle. **The gospel.**

B June bath. xxx. dapes
The mone bath. xxi.

The money bath, xxi.

On the fyfth Sondaye after Trinite.
 For God is loue in thys. i. Ioh. iiii.
 There was a certayne ryche man, Luc. xvi.

On the second sondaye after Trinite.
 Meru. I not my brethien,
 I certayne man ordeyned.

i. Joh. iii.
 Luc. xiii.

On the thirde sondaye after Trinite
Submit therfoze your selues. i. Pet. v.
Then resorted vnto him all. Lu. xv.

On saynt John Baptistes daye
Elate the. xlii. Chapter
Elizabeth tyme was come Luce. i

On the fourth sonday after Trinite
For I suppose that the afflict. Rom. viii.
Be ye therefore mercifull as your. Luc. vi.

On the. v. sondaye after Trinite.
In conclusion be ye all. i. Pet. iii.
It came to passe as the people. Lu. v.

On saynt Peters and Pauls daye.
In that tyme Herode the kynge Act. xii
When Iesus came into Math. xvi

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Rede the fyrst booke
of þe kynges w the
churche this weke.

Rede with þe church
thys weke the secōd
boke of kynges.

Rede this weke the
thynde.

Fate.

Saynt Iohannis
tyst.

Rede þ fourth boke
Rede styll of the
kynge, faste.

John Peter and
Daule.

The epistle. The gospel.

BU July hath. xxxi. dayes
The Mone hath. xxx.

On the. vi. sondaye after Trinite.
Remember ye not that all.
For I saye vnto you excepte.

Rom. vi
Mat. v.

Rede þ kynges pet.

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Rede this weke the
Cronycles called
Paralipomenon.

On the. vii. sondaye after Trinite
I wyll speake grosly because of.
In those dayes when there.

Rom. vi.
Mat. vii.

Rede of the Crony-
cles styll.

On the. viii. sonday after Trinite
Therefore brethren we are.
Beware of false prophetes.

Rom. viii.
Mat. vii.

Mary Magdalen.
Rede the Crony-
cles. False.

Saint James day

On saynt Mary magdalens daye
Proverbes xxxi. Chapter
And one of the Pharises despyed

Lucc. vii

On the. ix. sondays after Trinite.
That we shulde not lust after.

i. Cor. x.

There was a certayne ryche man.

Lu. xvi.

On saynt James the apostles daye
Nowe therefore ye are no more
Then came to hym the mother

Ephe. ii
Mat. xx

Rede the Crona-
cles.

On the. x. sondaye after Trinite.
Ie knowe that ye were.
And when he was come.

i. Cor. xii
Lu. xix.

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The epistle. The gospel.

RI August hath. xxi.
The Mone hath. xxi.

On the. xi. sonday after Trinite sonday
Brethren as per te pnyge
And he put furth this similitude

i. Cor. xv
Luc. xviii

On the name of Iesus daye
Then Peter of the
Whyle he thus thought

Act. iiii
Math. i

On saynt Laurence day
This yet remembre
Merely verely I say vnto you

ii. Cor. ii
Joh. xii

On the. xii. sonday after Trinite sonday
Such trust haue we
And he departed agayne

ii. Cor. iiii
Mar. vii

On the Assumption of our Lady
Ecclesiast trusthe. xxiii. Chapter
It fortunad as he went

Luce. x

The. xlii. sonday after Trinite sonday
To Abraham and his sede.
Happy are the eyes

Gala. iiii
Luce. x

On saynt Barthylmewes daye
Howe therfore ye are no moze
And there was a strepe

Ephe. ii
Luce. xxii

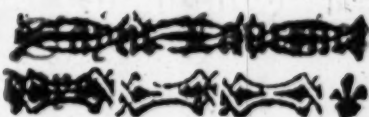
On the. xliii. sonday after Trinite sonday
I saye walke in the spirite
And it chaunced as he went

Gala. v
Luc. xvi

A. ii.

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Rede here the Pro-
uerbes wth p church.
The name of Je-
sus daye.



Rede here Ecclesi-
astes. Iste.
Assumptio of our
Lady.

Rede here the hysto-
ry of Job.

Iste.
Saynt Bartpl-
mewes daye.

Rede the hystory of
Tobye.

The epistle. The gospel.
RI September hath. xxv
 The Moneth hath. xxix

Rede here yet To-
 bye.

Faste.

Marynste of our
 Lady,
 Rede Tobie.

On the. xv. sondaye after Trinite sondaye
 If we lyue in the spirite, let vs
 No man can serue two maysters
 Gala. v
 Math. vi

On the Natyuite of our Lady
 Ecclesiasticus, the. xxiii. Chapter
 This is the boke of the generation
 On the. xvi. sonday after Trinite sondaye
 wherfore I desyre that ye
 And it fortuneth after that
 Math. i
 The. iiii
 Luce. vii

Rede here the story
 of Iudyth.

Faste.

Saint Mathewes
 daye.

Rede here the hysto-
 ry of Hester.

Saynt Michaels
 daye.

On the. xvii. sondaye after Trinite sondaye
 I therfore which am in bondes
 And it chaunced that he went in
 Ephc. iiii
 Luce. xiiii

On saynt Mathewes daye
 Eschuell the first Chapter.
 And as Iesus passeth furth
 Math. ix

On the. xviii. sondaye after Trinite sondaye
 I thanke my God alwayes on
 when the Pharises had herde
 i. Cor. i
 Math. xxii

On saynt Michels daye
 He sent and shewed
 The same tyme the disciples
 Reuela. is
 Math. xv

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The epistle. The gospel.

RI October hath. xxxi.
The None hath. xxx.

On the. xix. sondaye after Trinite sondaye
And he ye renued in the spiryte *Ephe. iiii*
And he entred into a hyppie *Math. ix*

A Rede the fyrst boke
B of the Makebytes.
C
D
E
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G

On the. xx. sonday after Trinite sonday
Take hede therfore that ye walke *Ephe. v*
The kyngdome of heauen is lyke *Math. xxii*

A Rede the fyrst boke
B of the makebites.
C
D
E
F
G

On the. xxi. sondaye after Trinite sondaye
Fynally my brethzen be stronge *Ephe. vi*
And there was a certayne ruler *Joh. iiii*

A Rede the seconde
B boke of the Macha-
C bytes.
D

On saynt Lukes daye
Ezechiel the. i. Chapter
After these thynges the lord

Luc x

E Saynt Lukes day
F
G

On the. xxii. sondaye after Trinite sondaye.
And I am surely certified of *Philip. i*
Therfore is the kyngdome *Math. xviii*

A Rede the seconde of
B the Machabites.
C
D
E
F
G

On saynt Symon and Judes daye
For we knowe well that all *Roma. viii*
This commaunde I you that ye *Joh. xv*
On the. xxiii. sondaye after Trinite sondaye
Brethzen folowe me, and *Philip. ii*
Then went the pharyses *Math. xxii*

Faste.

A Symon and Ju-
B ds daye.
C

A Rede Ezechiel the
B Prophet.
C

The epistle.

The gospel.

Faste.

Alhallowen Dage

Rede Ezechsell.

Rede Ezechsell.

Rede Ezechsell.

Rede Ilaie with y
churche. Faste.
Saynt Andrewes
dage,

BU

Remembre hath xxx.
The Done hath. xix.

On the alhallowen dages

D

And I sawe another aungell
when he sawe the people

Revela. viii
Math. v

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On the. xxiij. sondage after Trinite sondage
For thys cause we also sence
whyle he thus spake vnto them

Col. i
Math. ix

On the. xxv. sondage after Trinite sondage
Jeremye the. xxiij. Chapter
Then Iesus lyfte vp his eyes

Jch. vi

On saynt Katherins dages

Ecclesiasticus the. li. Chapter

Agayne the kyngdome of

Math. xv

The sondage next vnto saynt Andrewes dages is
euer the fyrst soday of Advent be it before or after.

This also we knowe

Roma. xiiij

when they dyewe nygh vnto

Math. xxi

On saynt Andrewes day

For the belefe of the herte

Roma. x

As Iesus walked to the see of

Math. xxiij

The epistle. The gospel.

RI Decembze hath. xxxi.
The Mone hath. xxx.

On the. ii. sondaye in aduent
What so ever thynges are wrytten
And there shall be signes

Roma. xv
Luce. xxi

On saynt Nicolas days
Ecclesiastici. xliiii. Chapter
For ykewyle a certayne man

Math. xv

On the conception of our Lady
Ecclesiastici. xlviii Chapter
This is the boke of the generacyon

Math. i

On the. iii. sondaye of aduent
Let men thys wyle esteeme vs
When Iohn begynne in pryson

I Cor. iiii
Math. xi

On the. iiii. sondaye of aduent
Reioyce in the lord alwaye
And thys is the recorde of Iohn

Phillip. iiii
Ioh. i

On saynt Thomas the apostles daye
Howe therfore ye are no more
But Thomas one of the twelue

Eph. ii
Ioh. xx

On Christmas euen
Paule the seruant of Iesus
The byrth of Iesus Christ

Roma. i
Math. xvi

In the Christmas daye
God in tyme past diuersly
In the begynnynge was the

Hebre. i
Ioh. i

On saynt Steuens daye.
And Steuen full of fayth and power
Wherfore beholde I sende

Act. vii
Math. xxiii

On saynt Iohns daye
Ecclesiastici the. xv. Chapter
Folowe me, Peter turnyd

Ioh. x

On the Innocentes daye
And Ioked, and lo a lambe
Beholde the aungell of the lord

Reuela. xxi
Math. i

Rede Isaie styll.

Saynt Nicholas
daye. faste.

Conception of our
Lady.

Rede Isaie styll.

Rede Isaie styll vn
tyll the fyrst Son-
day after neweyers

faste.

Saynt Thomas.
daye.

faste.

Christmas Euen.

Christmas daye.

Saynt Steuens

Saynt Iohns day

Innocentes daye.

The prologe to the whole worke.



Have here set forth (moost deare reader) a rude worke, whome it hath pleased me to cal (the manual of prayers, because it is so comenly had in hande wyth the people, which befoze was called the prymer, bycause (I suppose) y^e it is the fyrst boke that y^e tender youth was instructed in. And in thys prymer were cōteyned a great nōber of vnnecessary prayers, & some very superstitious, but in especiall therin was y^e chese suffrages, that is to saye, the matens wyth the houres, euēlonge with cōplene, apoynted to be of oure Lady. For thys cause so called (as some vnlearned hath both fayned and taughte) that she shulde vse to saye it, but howe false and folyshe thys is, let the lerned iudge, but rather it was so called because that al the anthemies, hymnes, lessons, respōces, chapters, & collettes, were thought to be of our Ladye, yet were there many scriptures distorted vnto our lady, whych in theyz owne natieue sence are nothyng mente of her but of Christ, the wysedome of the father. As for an example at the fyrst how the chapter is, in omnibus requiem quesui, wyrtten Ecclesiasti. xxiij. wyth the chapters of the houres and of complene. For thys cause haue I thought it my bōde deute towardes goddes true and sincere honour to set forth such a maner of prymer wher in myght be no such distorted scripture or false honour of that moost immaculate mother of God, lest the youth shulde learne to take such scriptures to be of our Lady, whych are of god, & to geue such prayse to her as shulde only be geue to god, but to know fyrst the true honour of god & to know the honour that belōgeth to that blessed virgyne Mary & to the holy sayntes. And for as much as

The prologe to

the prymer is not had in hande of so many but al they, ye
euery chʒistian is bounde fyrst to lerne to lede a chʒistian
lyfe, therfoze haue I here in the proces of thys prymer
in maner poynted and set forth the true lyfe of a chʒistian,
that as ofte as he shall handel hys prymer, he may so of-
ten lerne and remember the true lyfe toward God, which
lyfe consysteth principally and wholy, in fayth, in prayer
and in good woʒkes, and these thʒe are not only taught
in the thʒe lessons of Matens, but also in the thʒe partes
of thys prymer so diuided. For in the fyrst parte thou art
taught thynges of fayth, where in thou hast the simbole
oʒ crede of Athanase, the.iiij.artycles oʒ crede, a lesson of
eche of the foure Euangelistes puttyng the in remem-
braunce of the fayth that thou art bounde to haue to the
gospels and woʒde of god. In the secōde parte thou hast
thynges concernynge prayer, fyrst the beades, the pater
noster, and the salutacion, a prayer to be sayd in the moʒ-
nyng, grace afoze dyner, grace after dyner, grace befoze
supper, grace after supper, a prayer whan thou goest to
bedde, a prologe to the Matens wyth the houres, then
the matens and houres, a prologe to Euensonge, Euen-
songe, a prologe to Compleene, Compleene, salve rex mi-
sericoʒdie / O bone Iesu / conditoʒ celi / the.xv. Dos / with
thʒy prologe / the seuen Psalmes wyth the prologe / the
letany wyth the prologe / a treatyse of the sacramēt of the
aulter wyth thʒe prayers / the Dirige wyth hys prologe.
In the thʒyde parte thou hast thynges concernynge woʒ-
kes / as the commaundementes set forth at large wyth a
declaracion of the kyndes of woʒkes / these haue I set
out / both in englysh & laten for the moze parte to thende
that the deuoute (foʒ hys choyse) may reade whether he
wyl. But where there shall seme to the reader in the psal.

the whole worke.

mes ony difference betwene the Laten and Englysh, let the same remeber that the englysh is accordaunt to the Hebraicall psalter translated by saynt Jerome, and the laten is the vsuall psalter, whych in some places are not correspondent in all thynges, and thus haue I ioyned the, that such as delyteth in the englysh, myght haue the playner sentece, & that y other y rideth the late shuld not thynke that we shulde byynge in ony straunge psalmony.

More ouer where as y psalmes & anthemes, hymnes, lessons, whych were ryght good, are now chaüged, thys dyd I, not y I shuld thynke the worthy of reiectiõ, other that I wolde be noted to be of suche rare and excellent iudgmet, that I wolde correcte the vse of the church so longe continued, but rather thys haue I enterprysed, by cause that in the sayd anthemes, hymnes, and lessons are such sentences, and in the sayd psalmes is such obscurite and darkenes, that the rude and the vnlearned (whych hath most y vse of such kynde of bokes as this is) myght not cõprehende the mysteries of them, & here by had the lesse deuocion, hauyng therfore now psalmes, anthemes lessons, and hymnes of more playne sentence, they maye better vnderstande the same, & in vnderstandynge, shall haue more contemplacion and deuocion.

To auoyde pzoixite (whych oftentyme decayeth deuocion) the great number of memoires of y sayntes vsed in the matens, of the whych some doth playnly derogate the honoure of God is omittted.

I omittted also y great nõber of sayntes cõmenly set forth in other pryimers in y letany, not by cause y I wold go about to teache here in, the people that they shuld not pray to sayntes, other that I do mistrust the holynes of the sayntes / that are here omittted, but that they (accoz-

The prologe to

dyng to the kynges geases insunccion) shulde haue the greater deuocion in the suffrages that followeth in the letany then in nombryng so many sayntes.

In the Dirige set forth in other pymers were many anthemes, responses & lessons applyed for the deade, whych semed moze to be lamentacions of the mysery of mans lyfe then the prayers for the dead. I thought it conueniēt to chaunge the same & to declare by the thre fyrst lessons & respōses, the myserable state of mans lyfe, by the secōde, the cōdyciō of p̄sepulture, & by the thre last lessōs to declare the resurrecciō generall that p̄ deuoute reader encombred wyth the mysery of thys p̄sent lyfe, by fayth and hope of the last resurreccion myght wyth the moze paciens tollerate this iourney abydyng Chyist the iudge of quykke and deade whych lyueth and raigneth euerlastyng. So be it.

The Symbole or Crede of p̄ great doctour Athanasius dayly red in the church.

Symbolum Athanasii.



Who so ever wyl be saved befoze al thinges it is necessary that he holde p̄ catholike faith & hyche fayth, but yf every mā wyl kepe whole and inuiolate / wythoute doute

B.B.ii.

Quienq̄ uite salutis esse: ante omnia opus est vt teneat catholicā fidē.

Quam nisi quisq̄ integrit̄ inuolatamq̄ seruauerit

ad rem dubio incertum per-
hibet.

Hoc autē catholica hec
est, vñ vñum deum in trini-
tate, et trinitate in vñitate
veneremur.

Neq̃ confundentes perso-
nas, neq̃ substantiam sepe-
rantes.

Alia est enim persona pa-
tris, alia filii, alia spiritus
sancti.

Sed patris et filii et spiritus
sancti vñ est diuinitas,
equalis gloria coeterna ma-
iestas.

Quālis pater, talis filius,
talis spiritus sanctus.

Increatus Pater, increa-
tus Filius, succreatus spiritus
sanctus.

Immensus Pater, immen-
sus filius, immensus, spiri-
tus sanctus.

Eternus pater, eternus fi-
lius, eternus spiritus sanc-
tus.

Et tamen non tres eterni,
sed vnus eternus.

Sicut non tres increati,
nec tres immensi, sed vnus
increatus, et vnus immensus.

Similiter omnipotens pa-
ter, omnipotens filius, om-
nipotens spiritus sanctus.

Et tamen non tres omni-
potens, sed vnus omni-
potens.

Ita deus pater, deus filius

The symbole.

he shall eternally perysh.

This truly is the Catholyke saythe,
that we woꝛshyp one God in trinite, &
the trinite in vñite.

Neyther confoundynge the persones,
Neyther seperatynge the substaunce.

The person of the Father is one, the
person of the sonne another, the pꝛson
of the holy ghoſt another.

But of the Father, of the sonne, and of
the holy Ghoſte, there is one diuinite,
equall gloꝝy coeternall maiesty.

Suche as is the Father, suche is the
Sonne, suche is the holy ghoſte.

The father is vncreate, the sonne vn-
create, the holy ghoſte is vncreate.

The Father is immesurable, & sonne
immesurable, the holy Ghoſte imme-
surable.

The father is euerlastyng, & sone euer-
lastyng, the holy ghoſte euerlastyng.

And not wythstandynge there be not
thꝛe euerlastyng but one euerlastyng.

Euen as there be not thꝛe vncreate,
noꝝ thꝛe vñmesurate, but one vncreate
and one vñmesurate.

In lyke maner is the Father almygh-
tye, the sonne almyghtye, and the holy
ghoſte almyghtye.

And yet be they not thꝛe almyghties,
but one god almyghtye.

So the Father is god, the Sone god

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of Athanasius.

The holy ghost is god.

And yet be there not thre gods, but one God.

So the father is the Lord, the Sone the Lord, the holy Ghoste the Lord.

And yet be they not thre Lordes, but one Lord.

For as we be cōpelled by the chrystia veryte to cōfesse sepetatly euery one pson to be God and Lord.

So are we pchtypte by þe Catholyke relygiou of Chyristes sayth to save that there be thre Goddes oꝝ thre Lordes.

The father is made of none, neyther created, noꝝ gotten.

The Sone is from the father alone, neyther made, noꝝ created, bnt gotten.

The holy ghost is from the father, & the Sonne, neyther made, created, noꝝ gotten, but procedyng.

And so is there but one father, not thre fathers, one sone, not thre sones. one holy Ghost, not thre holy ghostes.

And in this Trinite, there is none before oꝝ after another, nothyng more, oꝝ lesse: but al the thre persons be coetern, and coequall to them selfe.

So that by al wayes as nowe it hath bene aboue sayde, þe Trinite in vnite, & þe vnite in trinite maye be woꝝhypped.

Ne therfore that wyl be saued, let him vnderstande thus of the Trinite.

BB. iiii.

Deus Spiritus Sanctus.

Et tamen non tres di: sed vnus est deus.

Ita dominus pater, dominus filius, dominus spiritus sanctus.

Et tamen non tres domini: sed vnus est dominus.

Quia sicut singillatim vnā quamq; personā: deum ac dominū conueri, chrystiana veritate compellimur.

Ita tres deos aut dominos, dicere catholica religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.

Filius a patre solo est nō factus, nec creatus, sed genitus.

Spiritus Sanctus a patre, et filio, non factus, nec creatus, nec genitus, sed procedens.

Vnus ergo pater, nō tres patres: vnus filius nō tres filii, vnus spiritus sanctus, nō tres spiritus sancti.

Et in hac trinitate nihil prius aut posterius, nihil maius aut minus.

Sed tote tres persone coeternae sibi sūt: et coequalis.

Ita vt per omnia sicut in supradictum est: et vnitās in trinitate, et trinitās in vnitāte veneranda sit.

Qui vult ergo saluus esse ita de trinitate sentiat.

The symbole.

ad id dubio incertum per-
hibet.

Hoc autē catholica hec
est, de vnum deum in trini-
tate, et trinitate in vnitatem
veneremur.

Nec confundentes perso-
nas, nec substantiam sepe-
rantes.

Alia est enim persona pa-
tris, alia filii, alia spiritus
sancti.

Sed patris et filii et spiritus
sancti vna est diuinitas,
equalis gloria coeterna ma-
iestas.

Quamuis pater, talis filius,
talis spiritus sanctus.

Increatus pater, increa-
tus filius, increatus spiritus
sanctus.

Immensus pater, immen-
sus filius, immensus, pater
sanctus.

Eternus pater, eternus fi-
lius, eternus spiritus sanctus.

Et tamen non tres eterni,
sed vnus eternus.

Sicut non tres increati,
nec tres immensi, sed vnus
increatus, et vnus immensus.

Similiter omnipotens pa-
ter, omnipotens filius, omni-
potens spiritus sanctus.

Et tamen non tres omni-
potens, sed vnus omni-
potens.

Ita deus pater, deus filius

he shall eternally perseveth.

This truly is the Catholyke saythe,
that we worship one God in trinite, &
the trinite in vnite.

Neyther confoundynge the persones,
neyther seperatynge the substaunce.

The person of the Father is one, the
person of the sonne another, the person
of the holy ghost another.

But of the Father, of the sonne, and of
the holy Ghoste, there is one diuinite,
equall glory coeternall maiestye

Suche as is the Father, suche is the
sonne, suche is the holy ghoste.

The father is vncrate, the sonne vn-
create, the holy ghoste is vncrate.

The Father is immesurable, & sonne
immesurable, the holy Ghoste imme-
surable.

The father is euerlastynge, & sonne euer-
lastynge, the holy ghoste euerlastynge.

And not withstandynge there be not
thre euerlastynge but one euerlastynge.

Euen as there be not thre vncrate,
nor thre immesurate, but one vncrate
and one immesurate.

In lyke maner is the Father almygh-
tye, the sonne almyghtye, and the holy
ghoste almyghtye,

And yet be they not thre almyghties,
but one god almyghtye.

So the Father is god, the Sonne god

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of Athanasius.

The holy ghost is god.

And yet be there not thre gods, but one God.

So the father is the Lord, the Sone the Lord, the holy Ghoste the Lord.

And yet be they not thre Lordes, but one Lord.

For as we be cōpelled by the chrystia veryte to cōfesse sepetatly euery one pson to be God and Lord.

So are we prohipte by þe Catholyke relygiou of Chyristes sayth to saue that there be thre Goddes oꝝ thre Lordes.

The father is made of none, neyther created, noꝝ gotten.

The Sone is from the father alone, neyther made, noꝝ created, but gotten.

The holy ghost is from the father, & the Sonne, neyther made, created, noꝝ gotten, but procedynge.

And so is there but one father, not thre fathers, one sone, not thre sones. one holy Ghost, not thre, holy ghostes.

And in this Trinite, there is none before oꝝ after another, nothyng more, oꝝ lesse: but al the thre persons be coetern, and coequall to them selfe.

So that by al wayes as nowe it hath bene aboue sayde, þe Trinite in vnite, & þe vnite in trinite maye be woꝛshypped.

Ne therfore that wyl be saued, let him vnderstande thus of the Trinite.

BB. iiii.

Deus spiritus sanctus.

Et tamen non tres dicti sed vnus est deus.

Ita dominus pater, dominus filius, dominus spiritus sanctus.

Et tamen non tres domini sed vnus est dominus.

Quia sicut singillatim vnā quamq; personā: deum ac dominū coniteri, chrystiana veritate compellimur.

Ita tres deos aut dominos, dicere catholica religione prohibemur.

Pater a nullo est factus, nec creatus, nec genitus.

Filius a patre solo est nō factus, nec creatus, sed genitus.

Spiritus sanctus a patre, et filio, nō factus, nec creatus, nec genitus, sed procedens.

Vnus ergo pater, nō tres patres: vnus filius nō tres filii, vnus spiritus sanctus, nō tres spiritus sancti.

Et in hac trinitate nihil prius aut posterius, nihil maius aut minus.

Sed tote tres persone coeternae sibi sūt: et coequalis.

Ita vt per omnia sicut iā supradictum est: et vnitās in trinitate, et trinitās in vnitāte veneranda sit.

Qui vult ergo saluus esse ita de trinitate sentiat.

The symbole

Est necessarium est ad eter-
nam salutem: ut incarnati-
onem quoque domini nostri
Jesu Christi fideliter quis
credat.

Est ergo fides recta: ut
credamus et confiteamur,
qui a dominus noster Jeshu
Christus dei filius deus et
homo est.

Deus est ex substantia pa-
tris ante secula genitus: et
homo est ex substantia ma-
tris in seculo natus.

Perfectus deus: perfec-
tus homo ex anima rationali et
humana carne subsistens.

Equalis patri secundum
diuinitatem. minor patre se-
cundum humanitatem.

Qui licet deus sit et homo
non duo tamen, sed vnus est
Christus.

Vnus autem non conuer-
sione diuinitatis in carnem,
sed assumptione humanita-
tis in deum.

Vnus omnino non confusi-
one substantie, sed vnitatis
personarum.

Nam sicut anima rationa-
lis et caro vnus est homo,
ita deus et homo vnus est
Christus.

Qui passus est pro salute
nostra, descendit ad inferos
tertia die resurrexit a mor-
tuis.

Ascendit ad celos sedet ad
dexteram dei patris omni-
potentis: inde venturus est
iudicare vivos et mortuos.

But it is necessary vnto euerlastynge
helth that euery chystian beleue also
saythfully the incarnation of our lord
Jesu Chyst.

It is therfore the ryght sayth, that we
beleue & confesse that our Lorde Jeshu
Chyst the Sone of god, is god & mā.

He is god by hys substance of the father
gotten befoze al worldes, and he is mā
by the substance of hys mother bozne
in the worlde.

Perfecte god, perfecte mā beyng of a
soule reasonable & of fleshe humayne.

Equall to the father by his godhed,
lesse than the father by his manhed.

Which though he be god and mā, yet
is there not twayne, but one Chyste.

Truly he is one not by hys turnynge of
his godhed into manhed, but by assūp-
tynge of his manhed into godhed.

Beyng one to al entetes, not by cōfusi-
on of substance, but by vnite of persō.

For as the resonable soule & the fleshy
body is or maketh one man, so god
and man, is one Chyste.

Whych suffred death for our saluaciō
descendyd to hell, and rose from death
the thyrde daye.

Whych ascended to heauens sytteth
at the ryght hande of god the father al-
myghty, from thence shall he come to
iudge the quicke and the deade.

The .xii. articles of the fayth.

And whose commynge al men must ryse
wth theyr bodyes / and shall geue ac-
compte of theyr owne propre dedes.

And they that haue done well shal go
into euerlastynge lyfe / they that haue
done euell into euerlastynge fyre.

This is the catholyke fayth / whych
except euery man faythfully and sted-
fastly do beleue / he can not be saued.

The Crede / or the twelue Articles
of the Chyisten Fayth.

The fyrst article.

I beleue in god the father almygh-
ty maker of heauen and earth.

The seconde article.

And in Iesus Chyiste his only sonne
our Lorde. **T**he thyrde article.

Whiche was conceaued by the holy
ghost, borne of the virgyn Mary.

The fourth article.

Suffered vnder Pöce Pylate: was cru-
cified, deade / buryed / and descended in
to hell. **T**he .v. article.

And the thyrde daye he rose agayne
from death. **T**he .vi. article.

He ascended into heauen / and sitteth
on the ryght hande of God the father
almyghtye. **T**he .vii. article.

From thence he shall come to iudge
the quicke and the deade.

The .viii. article.

I beleue in the holy goost.

The .ix. article.

Aduentum oēs
homines resurgere habent
cum corporibus suis, et red-
dituri sunt de factis propri-
is rationem.

Ec qui bona egerunt ibunt
in vitam eternam, qui vero
mala in ignem eternum.

Hec est fides catholica qui
nisi quisque fideliter firmi-
terque crediderit, saluus esse
non poterit.

Duodecim articuli
fidei.

Primus articulus

Credo in deum patrem
omnipotentem creato-
rem celi et terre.

Secundus articulus.

Et in Iesum Christum fi-
lium eius unicum dominum
nostrum.

Tertius articulus

Qui conceptus est de spiri-
tu sancto: natus ex maria
virgine.

Quartus articulus.

Passus sub pontio Pyla-
to crucifixus, mortuus et se-
pultus descendit ad inferna:

Quintus articulus.

Tertia die resurrexit a
mortuis.

Sextus articulus.

Ascendit ad celos: sedet ad
dexteram dei patris omni-
potentis.

Septimus articulus.

Inde venturus est iudica-
re viuos et mortuos.

Octauus articulus

Credo in Spiritum Sanctum.

Ponens articulus.

The .xii. artycles of the fayth.

Sanctam ecclesiam catho-
licam.

Decimus articulus.

Sanctorum comunione,
remissionem peccatorum.

Undecimus articulus.

Carnis resurrectionem.

Duodecimus articulus.

Et vitam eternam. Amen.

The holy catholyke churche.

The tenth artycle.

The comunion of sayntes & forgyue-
nes of synnes. **T**he eleueth artycle.

The resurreccyon of the bodye.

The twelfthe artycle.

And the lyfe everlastyng. So be it.

The Gospell of **S.** Mathewe men-
cyonng the incarnation of
Jesus Christe.

Mathei.
Quoniam autem genera-
tio sic erat. Cum esset
desponsata mater Iesu ma-
ria, Ioseph: antequam con-
iungeretur, inuenta est de utero,
habens de spiritu sancto.
Ioseph autem vir eius cum
esset iustus et nollet eam tra-
ducere: voluit occulte di-
mittere eam. Hec autem eo
cogitante ecce angelus domini ap-
paruit in somnis ei, dicens, Io-
seph fili David. Noli time-
re accipere Mariam coniugem
tuam, quod enim in ea natum
est de spiritu sancto est, pariet autem
filium, et vocabis nomen eius
Iesum, ipse enim saluum faciet
et populum suum a peccatis
eorum. Hoc autem totum factum
est, ut adimpleretur quod
dictum est a domino per pro-
phetam dicentem. ecce vir-
go in utero habebit, et pa-
riet filium, et vocabunt
nomen eius Emanuel,

The birth of Christ was on this
wyse. when his mother Mary
was maryed to Ioseph, before they
came togyther, she was found wth chylde
by the holy ghost. **T**he Ioseph her hus-
bande beyng a perfecte man, & wolde
not byng herto shame, but was myn-
ded to put her away secretly. Neuer-
thelesse whyle he thus thought behold
the aungel of the Lorde appeared vn-
to hym in a dreame, sayenge: Ioseph
the sonne of David, feare not to take
vnto the Mary thy wyfe. For & which
is coceaued in her is of the holy ghost.
She shall byng forth a sonne, & thou
shalt call his name Jesus. For he shall
saue his people from they^r synnes. All
this was done to fulfyll & whiche was
spoken of the Lorde by the prophet, say-
enge: Beholde a mayde shall be wthth
chylde, and shall byng furth a sonne,
and they shal call his name Emanuel,

The passion.

which is by interpretation God with
us. Now when Joseph awoke out of
sleepe he dyd as the angell of the Lord
bad him & toke his wyfe vnto him &
knewe her not tyll she had brought
forth her first borne sonne and called
his name Iesus.

A Lesson of the gospell of S.
Ihon declarynge the pas-
sion of our Master
Christ.

Iohn. xlii.

When Iesus had spoken
these wordes / he wente
forth with his disciples o-
uer the brouke Cedron /
where was a garden / in
to the which he entred with his disci-
ples. Judas also / which betrayed him
knewe the place, for Iesus oftenty-
mes resorted thither with his disci-
ples. Judas than after that he had re-
ceyued a bonde of men / & ministers
of the hyghe preestes and Pharises,
came thither with lâternes and fyre
brandes and weapons. Then Iesus
knowynge all thinges that shoulde
come on him went forth and sayd vn-
to them / whome seke ye? They aun-
swered him, Iesus of Nazareth. Je-
sus sayd vnto them, I am he. Judas
also whiche betrayed him stode with

CC. i.

quod est interpretatum, nos
discum deus. Exurgens au-
tem Ioseph a somno, fecit
sicut precepit ei angelus do-
mini, et accepit conjugem
suam, et non cognoscebat
eam, donec peperit filium
suum primogenitum: et vo-
cauit nomen eius Iesum.

Passio domini no-
stri Iesu Christi
secundū Jo-
hannem.



Egressus est
dominus Ie-
sus cum disci-
pulis suis
in trans ior-
dantem Lec-
dion, ubi ex-
erat ortus, in quem introi-
it ipse et discipuli eius.
Dicebat autem et Judas
qui tradebat eum locum
quia frequenter Iesus con-
uenerat illuc cum discipulis
suis. Judas ergo cum
accepisset cohortem, et a
pontificibus et phariseis mini-
stros, venit illuc cum latera-
nis et facibus, et armis. Ie-
sus itaque sciens omnia que
ventura erant super eum,
processit et dixit eis. Quem
queritis? Responderunt ei.
Iesum Nazarenum. Di-
xit eis Iesus: Ego sum.
Dicebat autem et Judas
qui tradebat eum, cum ip-

tis. At ergo dixit eis Iesus
 ego sum: abierunt retrorsum
 et ceciderunt in terram. Ite-
 rum ergo eos interroga-
 uit. Quem queritis? Illi
 autem dixerunt. Iesum Na-
 zarenum. Respondit Iesus.
 Dixi vobis: quia ego sum.
 Si ergo me queritis, amite
 hos abire. Ut completeretur
 sermo quem dixit: quia quos
 dedisti mihi, non perdidit ex
 eis quemquam. Simon er-
 go Petrus habens gladium
 eduxit eum: et percussit po-
 tificis seruum: et abscidit
 auriculam eius dextram.
 Erat autem nomen serui
 Malchus. Dixit ergo Je-
 sus Petro. Mitte gladium
 tuum in vaginam. Calicem
 quem debui mihi pater non
 bibam illum. Cohors ergo
 et tribunos et ministri iude-
 orum comprehenderunt Je-
 sum: et ligauerunt eum: et
 adduxerunt eum ad Annā
 primum. Erat socer Cay-
 phe, qui erat pontifex anni
 illius. Erat autem Cay-
 phas qui consilium dederat
 iudeis: quia expedit vnum
 hominem mori pro populo.
 Sequebatur autē Iesum
 Simon Petrus, et alius
 discipulus autem ille erat
 notus pontifici, et intravit
 cum Iesu in atrium ponti-
 ficis. Petrus autem sta-
 bat ad ostium foris. Exiit

The passion.

them. But as sone as he had sayd vnto
 to them, I am he, they went backwardes
 and fell to the grounde. And he
 asked them agayne, whome seke ye?
 They sayde, Iesus of Nazareth. Je-
 sus answered. I sayde vnto you / I
 am he. If ye seke me, let these go
 their waye: that the sayenge myghte
 be fulfilled, which he spake. Of them
 whiche thou gauest me, haue I not
 lost one. Simon Peter had a swerd,
 and drew it, and smote the hyghe
 preestes seruaunt, & cut of his right
 eare. The seruautes name was
 Malchus. Then sayde Iesus vnto
 Peter, put vp thy swearde into hys
 sheathe: Shall I not drinke of the cup,
 which my father hath gyuen me? Then
 the company, and the captayne / and
 the ministers of the Jewes toke Je-
 sus and bounde him, and led him a-
 waye to Anna first: for he was father
 lawe vnto Cayphas, whiche was the
 hyghe preest that same yere. Cayphas
 was he that gaue counsell to the Je-
 wes that it was expedient that one
 man shoulde dye for the people. And
 Simon Peter folowed Iesus, & an-
 other disciple, that disciple was kno-
 wen of the hyghe preest, and went in
 with Iesus into the palays of the hye
 preest. But Peter stode at y^e doore wout-

The passion.

Than went oute that other disciple
 whiche was knowne vnto the hyghe
 preest, and spake to the damisell that
 kept the doze, and brought in Peter.
 Than sayde the damisell that kept the
 doze, vnto Peter. Arte not thou one
 of this mans disciples: He sayde: I
 am not. The seruautes and the mi-
 nisters stode there and had made a
 fyre of coles, for it was colde: & they
 warmed the selues. Peter also stode
 amonge them and warmed him self.
 The hyghe preest asked Iesus of his
 disciples, and of his doctrine. Iesus
 answered him, I spake openly in the
 worlde. I euer taught in the Syna-
 gogue and in the temple, where as all
 the Jewes resorted, & in secret haue
 I sayde nothings: why askest thou
 me: Are they which herde me, what
 I sayde vnto them. Beholde, they
 can tell what I sayde. When he had
 thus spokē one of the ministers, whi-
 che stode by, smote Iesus on the face
 sayeng: Answerest thou the hyghe
 preest so: Iesus answered him: If I
 haue spoken euyll, beare wytnesse of
 the euyll: If I haue spokē well, why
 smytest thou me: And Annas sent hi
 bound vnto Cayphas p hygh preest. Si-
 mon Peter stode & warmed him self.
 And they said to him: art thou not also

CC. ii.

ergo discipulus alius qui
 erat notus pontifici: et di-
 xit ostiariē, et introduxit
 Petrum. Dixit ergo Petro
 ancilla ostiaria. Nunquid
 et tu ex discipulis es homi-
 nis istius: Dixit ille. Non
 sum. Stabant autem serui
 et ministri ad pyrras: quia
 frigus erat et calefaciebāt
 se. Erat autem et cum eis
 Petrus: stans et calefaciens
 se. Pontifex ergo interro-
 gauit Iesum de discipulis
 suis: et de doctrina eius.
 Respondit ei Iesus. Ego
 palam locutus sum mundis
 ego semper docui in syna-
 goga, et in templo quo om-
 nes iudei continent, et in
 occulto locutus sum nihil.
 Quid me interrogas: In-
 terroga eos qui audierunt
 quid locutus sum ipsis.
 Ecce hīsciunt, quid dixerim
 ego. Hec autem cum dix-
 isset, vnus assiciens mini-
 strorum dedit alapam Iesu
 dicens. Sic respondes pon-
 tifici: Respondit Iesus. Si
 male loquutus sum, testi-
 monium perhibe de malo.
 Si autem bene, quid me ce-
 dis: Et misit eum Annas
 ligatum ad Caypham pon-
 tificem. Erat autem Si-
 mon Petrus, stans et cale-
 faciens se. Dixerunt ex-
 go ei. Nunquid et tu ex

The passion.

discipulis eius es? Rēga-
uit ille, et dixit. Non sum.
Dixit ei vnus ex seruis pō-
tificis: cognatus eius cuius
abscedit Petrus aureculā.
Ponne ego te vidi in orto
cum illo? Iterum ergo ne-
gauit Petrus: et statim gal-
lus cantauit. Adducit ergo
Iesum a Caipha in p̄eto-
riū. Erat autē mane et ipsi
non introierunt in p̄etoriū:
vt non contaminarentur,
sed manducarent pascha.
Exiit ergo Pilatus, ad e-
os foras, et dixit. Quam
accusacionem assertis ad-
uersus hominem hunc. Res-
ponderunt et dixerunt ei.
Si nō esset hic malefactor:
nō tibi tradidissē. eū Dix-
it ergo eis Pilatus. Accipi-
te eum vos, et secundum le-
gem vestram iudicate eum.
Dixerunt ergo ei iudei. No-
bis non licet interficere quē-
quam. Ut sermo Iesu im-
pleretur quem dixit, signi-
ficās quā morte esset mori-
turus. Introiuit ergo ite-
rum in p̄etorium Pilatus:
et vocauit Iesum, et dixit
ei. Tu es rex iudeorum. Et
respondit Iesus. A temetip-
so hoc dicis: an alii tibi
dixerunt de me. Respondit
Pilatus. Nunquid ego iu-
deus sum? Gens tua et

one of his disciples: He denyed it, &
sayde I am not. One of the seruau-
tes of the hygh p̄est (his cosyn, whose
eare Peter smote of) sayde vnto him,
Dyd not I se the in the garden with
him: Peter denyed it agayne and im-
mediately the cocke crewe. Than led
they Iesus frō Cayphas into the hall
of iudgement. It was in the morning
and they theym selues went not into
the iudgement hall, least they shulde
be defyled, but that they might eate
Paschall Lambe. Pilate than went
out vnto them, and sayde: what accu-
sation bringe you against this man?
They answered and sayde vnto him.
If he were not an euill doer, we wold
not haue deliuered him to the. Than
sayd Pilate vnto them: Take ye him
and iudge him after your owne lawe.
Than the Jewes sayde vnto him: It
is not lawfull for vs to put any man
to death. That the wordes of Iesus
myght be fulfilled which he spake sig-
nifyenge what death he shulde dye.
Than Pilate entred into the iudge-
ment hall agayne. And called Iesus,
and sayde vnto him: Art thou
king of the Iewes? Iesus answered: Sayst
thou that of thy self, or dyd other tel
the of me? Pilate answered. Am I a
Jewe? Thyne owne nation & hygh

The passion.

prestes haue deliuered the vnto me.
 What hast thou done: Jesus answered:
 My kyngdō is not of this world
 If my kyngdome were of this world
 than wolde my ministers surely fight
 that I shulde not be deliuered vnto
 the Jewes / but now is my kyngdom
 not frome hence. Pilate sayde vnto
 him: Art thou a kynge / than: Jesus
 answered: Thou sayest that I am a
 kynge. For this cause was I borne /
 & for this cause came I into the world
 that I shulde beare wytnes vnto the
 truth. And all that are of the trouthe
 beare my vorce. Pilate sayde vnto
 him: What thing is truth: And whā
 he had sayd: that, he went out again
 vnto the Jewes / & sayd vnto them:
 I fynd in him no cause at all. ye haue
 a custome, that I shulde deliuer you
 one loofe at Easter. Wyl ye that I
 louse vnto you the kynge of the Je-
 wes: Than cryed they all agayne /
 sayenge: Not him / but Barrabas.
 That Barrabas was a robber. Thā
 Pilate toke Jesus and scourged him
 And the soudiers wounde a crowne
 of thornes & put it on his heade. And
 they dyd on him a purple garment / &
 sayde: Hail kynge of the Jewes.
 And they smote him on the face / Py-
 late went forth agayne / and sayd vnto

CC.iii.

pontifices tui tradiderūt te
 mihi. Quid fecisti? Respon-
 dit Iesus. Regnū meum
 non est de hoc mundo: Si
 ex hoc mundo esset reg-
 num meum: ministri mei
 ubique decertarent vt non
 traderet iudeis. Nunc au-
 tem regnum meum non est
 hinc. Dixit itaque ei Pila-
 tus. Ergo rex es tu? Res-
 pondit Iesus. Tu dicis
 quia rex sum ego. Ego in
 hoc natus sum, et ad hoc
 veni in mundum: vt testis
 monium perhibeam verita-
 ti. Omnis qui est ex verita-
 te: audit vocem meam. Dix-
 it ei Pilatus. Quid est ve-
 ritas? Et cum hoc dixisset:
 iterum exiit ad iudeos, et
 dicit eis. Ego nullam caus-
 sam inuenio in eo. Est au-
 tem consuetudo vobis vt
 vnum dimittam vobis in
 pascha. Multis ergo dimis-
 tam vobis regem iudeorum
 Clamauerunt rursum om-
 nes, dicentes. Non hunc
 sed Barrabam. Erat au-
 tem Barrabas latro. Tūc
 ergo apprehendit Pilatus
 Iesum, et flagellauit. Et
 milites plectentes coronam
 de spinis: imposuerunt ca-
 piti eius: et veste purpurea
 circumdederunt eum. Et
 veniebant ad eum: et dice-
 bant. Aue rex iudeorum. Et
 dabant ei alapas. Exiit
 iterum Pilatus foras et

Matth. Ecce adduco vobis
 eum foras: vt cognoscatis
 quia nullam inuenio in eo
 causam. Eruiit ergo Iesus
 portans coronam spineam:
 et purpureum vestimentū.
 Et dixit eis Pilatus. Ecce
 homo. Cum ergo vidissent
 eum pontifices et ministri:
 clamabant dicentes. Crucifige.
 Crucifige eum. Dicit ei Pilatus.
 Accipite eum vos et crucifigite.
 Ego enim non inuenio in eo causam.
 Responderunt ei iudei.
 Nos legem habemus,
 et secundum legem debet
 mori: quia filium dei se fecit.
 Cum ergo audisset Pilatus
 hunc sermonem: magis timuit.
 Et ingressus est pretorium.
 Unde es tu? Iesus autem,
 responsum non dedit ei. Dicit ergo ei Pilatus.
 Mihi non loqueris?
 Respondit quia potestatem habeo
 crucifigere te et potestatem habeo
 dimittere te. Respondit Iesus.
 Non haberes potestatem:
 aduersum me nullam: nisi tibi datum
 esset desuper. Propterea qui me tradidit
 tibi maioris peccatum habet. Et exinde
 querebat Pilatus dimittere eum. In
 dei autem clamabant dicentes.
 Si hunc dimittis, non es amicus Cesaris.
 Omnis qui se regem facit,
 contra dicit Cesar. Pilatus ergo
 cum audisset hos sermones,
 adduxit Iesum foras

The passion.

to them. Beholde I brynge him forth
 to you / that ye maye knowe / that I
 fynd no faute in him. Than came Ie
 sus forth wearing a crowne of thorne
 and a robe of purple. And Pilate sayd
 vnto them. Beholde the man. With
 the hyghe prestes and ministers save
 him / they cryed, sayenge: Crucifixe
 him / Crucifixe him. Pilate sayde vnto
 them. Take ye him / and crucifixe
 him. For I fynde no cause in him.
 The Jewes answered him: we haue
 a lawe / and by our lawe he ought to
 dye / because he made him self the son
 of God. Whan Pilate herde that say
 enge / he was the more affrayde / and
 sayd vnto Iesus: whence art thou?
 But Iesus gaue him none answer.
 Than sayde Pilate vnto him. Spea
 kest thou not vnto me? Knowest thou
 not that I haue power to loose the?
 Iesus answered: thou couldest haue
 no power at all againste me / except it
 were gyuen the frome aboue. There
 fore he that deliuered me vnto the is
 more in synne. And from hence forth
 sought Pilate meanes to lose him.
 But the Jewes cryed / sayenge: If
 thou let him go thou art not Cesars
 frende. For who so euer maketh him
 self a kynge / is against Cesar. Whā
 Pilate herde that sayeng / he brought

The passion.

Jesus forthe, and sat downe to gyue sentence, in a place called the Daucement: but in the Hebrue tongue Gabatha. It was the Sabbath euen / which falleth in the Easter feast, and about the sixt houre. And he sayd vnto the Jewes: Beholde your kynge. They cryed / awaye with him / awaye with him / crucifye him. Pilate sayde vnto them. Shall I crucifye your kynge? The hygge prestes answered we haue no kynge but Cesar. Than deliuered he him vnto them to be crucified. And they take Jesus and led him awaye. And he bare his crosse / & went forth into a place / called y place of dead mens sculles (which is named in Hebrewe Golgatha) / where they crucified him: and with him two ether on eyther syde one / and Jesus in the myddes. Pilate wrote his tittle / and put it on the crosse. The wrytynge was, Jesus of Nazareth, kynge of the Jewes. This tittle red manye of the Jewes. for the place where Jesus was crucified / was nygge to the cite. And it was wryten in Hebrewe Greke / and Latyn. Than sayde the hygge prestes of the Jewes to Pilate. Wryte not kynge of the Jewes: but that he sayde / I am kynge of the Jewes. Pilate answered & sayde.

et sedit pro tribunali in loco quod dicitur licostatos, Hebraice autem Gabatha. Erat autem parasceue pasche, hora quasi sexta. Et dicit Iudeis. Ecce rex vester. Illi autem clamabant. Tolle, Tolle, crucifige eum. Dicit ei. Pilatus regem vestrum crucifigam. Respondit. Non habemus regem nisi Cesarem. Tunc ergo tradidit illum eis: ut crucifigeretur. Susceperunt autem eum: et eduxerunt eum: et baiulans sibi crucem, exiit in eum (qui dicitur calvarie) locum Heb. golgatha ubi eum crucifixerunt. Et cum eos alios duos hinc ei hinc: medium autem Jesus. Scripsit autem et titulum Pilatus et posuit super crucem. Erat autem scriptum: Jesus nazarenus rex iudeorum. Hunc ergo titulum multi legerunt iudeorum, quia prope ciuitatem erat locus ubi crucifixus est Jesus. Erat enim scriptum heb. grece, et latine. Dicebat ergo Pilatus pontifices iudeorum: Noli scribere rex iudeorum: sed quia ipse dixit. Rex sum iudeorum. Respondit Pilatus.

The passion.

Quod scriptum scriptum. **M**at-
tes ergo cum crucifixissent
eum: Receperunt vestimen-
ta eius, et fecerunt quatuor
partes, unicuique militi
partem et tunicam: Erat
autem tunica inconsutilis
desuper contexta per totum.
Dixerunt ergo ad inuicem.
Non scindamus eam: sed
sortiamur de illa cuius sit.
At scriptura impleteretur di-
cens. Partiti sunt vestimen-
ta mea sibi: et super ve-
stem meam miserunt sortem.
Et milites quidem hec
fecerunt. Stabant autem
iuxta crucem Iesu mater
eius, et soror matris eius
Maria Cleophae, et Maria
Magdalene. Cum vidisset
ergo Iesus matrem, et disci-
pulum quem diligebat, di-
xit matri sue. Mulier ecce
filius tuus. Deinde dixit disci-
pulo. Ecce mater tua. Et ex illa ho-
ra accepit eam discipulus in suam.
Postea sciens Iesus: quia
iam omnia consummata
sunt: ut consummaretur
scriptum. dixit: Sitis. Vas
autem positum erat, aceto
plenum. Illi autem spongi-
am plenam aceto hyssopo
circumponentes: obtulerunt
ori eius. Cum ergo
accepisset Iesus acetum,
dixit. Consummatum est.

What I haue wyrtten þ haue I wyrt-
ten. **T**han the soudyours whan they
had crucifyed Iesus/ toke his garmen-
tes and made foure partes, to euery
soudyer a part & also his cote. **T**here
was a cote without seme, wrought bo-
pon throughout. **A**nd they sayde one
to an other. **L**et vs not dryde it / but
cast lottes who shall haue it. **T**hat the
scripture myghte be fulfilled, whiche
sayth: **T**hey parted my rayment a-
monge them and on my cote dyd cast
lottes. **A**nd the soudyers dyd suche
thinges in dede. **T**here stode by the
crosse of Iesus his mother / & his mo-
thers syster / **M**ary the wyfe of **C**leo-
phas / and **M**ary **M**agdalene. **W**hen
Iesus sawe his mother, and the disci-
ple standyng whom he loued / he sayd
vnto his mother: **W**oman / beholde
thy sonne. **T**han sayde he to the disci-
ple: **B**eholde thy mother. **A**nd frome
that houre the discipule toke her for his
owne. **A**fter that whan Iesus percey-
ued that all thinges were performed
that the scripture myght be fulfilled /
he sayde / **I** thirst. **T**here stode a ves-
sell full of bynegre by. **A**nd they syl-
led a sponge with byneger / & wound
it aboute with yflope / and put it to his
mouthe. **A**ssone as Iesus had recey-
ued of the byneger, he sayde: **I**t is fy-

The passion.

nylhed. And bowed his heade / and
 gaue vp to ghoſte. The Jewes than
 becaule it was the Sabbath euen/
 that the bodyes ſhulde not remayne
 vpon the crolle on the Sabbath daye
 (foz that Sabbath daye was an hygh
 daye) beſought Pilate that they leg-
 ges myght be broken ~~and~~ that they
 myght be taken downe. Then came
 the ſoudyers and brake the legges of
 the firſt, and of the other, which was
 crucified with Jeſus. But whan they
 came to Jeſus, and ſaw that he was
 dead already, they brake not his leg-
 ges: but one of the ſoudyers with a
 ſpeare, thruſt him into the ſyde / and
 forthwith came out bloude and wa-
 ter. And he that ſawe it bare recozde,
 and his recozde is trew. And he kno-
 weth that he ſayth true, that ye might
 beleue alſo. Theſe thiges were done
 that the ſcripture myght be fulfilled:
 ye ſhall not breake a bone of him.
 And agayne an other ſcripture ſayth.
 They ſhall loke on him, whome they
 pearſed. After that Joſeph of Arama-
 thia (whiche was a diſciple of Jeſus:
 but ſecretly foz feare of the Jewes)
 beſought Pilate / that he myghte
 take downe the bodye of Jeſus.
 And Pilate gaue hym lycence.
 And there came alſo Nicodemus /

D.D.1.

Et inclinato capite tradidit spiritum. Inde, ergo quoniam paraſceuen erat: ut non remaneret in cruce corpora ſabbato (erat enim magnus dies ille ſabbati) rogauerunt Pilatum, ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites et primi quidem frangerunt crura et alterius qui crucifixus est cum eo. Ad Jeſum autem cum veniſſent: ut videret eum iam mortuum: non frangerunt eius crura ſed vnus militis lancea latus eius aperuiſt et continuo exiit ſanguis et aqua. Et qui vidit teſtimoniū phibuit: et verū eſt teſtimoniū eius. Et ille ſciſ quia verū dicit, ut et vos credatis. Facta ſunt, enim hec: ut ſcriptura impleretur. Quis non conminuetis ex eo. Et iterum alia ſcriptura dicit. Videbant in quē tranſſerunt. Poſt hec autem rogauit Pilatum Joſeph ab Arimathia, eo quod eſſet diſcipulus Jeſu: occuſus autem propter metum iudeorum) ut tolleretur corpus Jeſu: et permiſit Pilatus. Venit ergo et tulit corpus Jeſu. Venit enim autem Nicodemus

The passion.

qui uenerat ad Iesum uocare primum: ferens mixturam myrre et aloes tri libras centum. Acceperunt autem corpus Iesu, et ligauerunt lintheis cum aromatibus sicut mos iudeis est sepelire. Erat autem in loco ubi crucifixus est ortus, et in orto monumentum nouum: in quo nondum quisquam positus fuerat. Ibi ergo propter parasceue iudeorum (quia luxta erat in nouum) posuerunt Iesum. Deo gratias,

which at the begynnynge came to Iesus by nyght, and brought of myrre and aloes myngled together / aboute an hundred ponde waight. Then toke they the body of Iesu & wounde it in linnen clothes with y odoures / as the maner of the Jewes is to bury. And in y place where Iesus was crucified / was a garden / and in the garde a new sepulchre, wherin was neuer man layde. There layde they Iesus because of the Jewes Saboth euen / for the sepulchre was nyghe at hande.

Chorus. Qui passus es nobis.

Respō. Domine misere: nobis.

Oramus.

O Deus qui manus tuas et pedes tuos, et totum corpus tuum, pro peccatoribus in ligno crucis posuisti et coronam spineam a iudeis in despectu sacratissimi nominis tui super caput tuum impositam sustinuisti: et quinque uulnera pro nobis peccatoribus in ligno crucis passus fuisti: da nobis hodie et quotidie usum penitentie, abstinentie, pacientie, humilitatis, castitatis, ieiunii, sensum, et intellectum, et puram conscientiam usque in finem. Per te Iesu xpe saluator mundi. Qui cum patre & spi-

Chorus. Thou that sufferedst for us.

Answer. Lord haue mercy on us.

A prayer.

O Lord whiche haste displayed thyne handes and fete / and all thy body on a crosse for our synners, & sufferedst the Jewes to set a crowne of thorne on thy head, in despyte of thy most holy name. And for us synners dyddest suffre fyue greuous woundes gyue us this daye and euer the vse of lyght, sence, and vnderstandinge of penaunce, abstynence, pacens, humilite, and chastite, and a pure conscience euermore. By the Iesu Christe, sauour of the worlde, which lyuest & regnest with the father, and the ho-

Of S. Luke.

ly ghost, God. Worlde without ende
O Lorde for thy great mercy & grace
 Helpe thy people / that so fayne wolde
 haue.

Thy holy Gospell preached in euery
 place.

And that thou thyflocke may saue.
 Frome the daunger of eternall fyre.
 For which all Chyristeif people the pray
 and desire. So be it.

C A lesson of the Gospell of S.
 Luke mencynnyng the re
 surrection of Chyist.
 Luc. xxiii.

B Ut bpō one of the Sabbothes
 very early in the moznig, they
 came vnto the Sepulchre / & brought
 the spices which they had prepared / &
 certayne women with them. Neuer-
 thelesse they founde the stone rolled
 awaye frome the Sepulchre and went
 in, & founde not the body of the Lord
 Jesu, And it happened as they were
 amased therat, beholde there stode by
 them two men in shynynge garmen-
 tes. And they were afrayd, and cast
 downe their faces to the earth. Then
 sayde they vnto theym: What seke
 ye? the lyuyng amonge the dead: he
 is not here he is rysen bp: Remem-
 ber how that he told you whē he was

DD. ii.

estu sancto uiuas et regnas
 de^o. Per omnia secula seculi
 lozum.

C Secundum
 Lucam.

Capitulum xliii.

Uta autem sabbato
 bati valde dilu-
 culo venerūt ad
 monumentum, portantes,
 que parauerunt aromata:
 inuenerunt lapidem reuolu-
 tum a monumento. Et in-
 gresse, non inuenerunt cor-
 pus domini Jesu. Et factū
 est dum mente consternate
 essent de isto, ecce duo viri
 steterunt secus illas in ves-
 te fulgente. Cum timentes
 autem et declinarent vultus
 in terram, dixerunt ad
 illas. Quid queritis viuen-
 tem cū mortuis: nō est hic,
 sed surrexit recordamini quod
 locutus est vobis, cū ad-

Of S. Luke.

que in Galilea esset, dicens.
Quia oportet filium hominis
trahi in manus hominum
peccatorum et crucifigi, et die
tertia resurgere. Et resurrex-
it sicut verbum eius.
Et regressus a monumento,
continuerunt hec omnia il-
lis undecim, et ceteris omni-
bus. Erat autem Maria
Magdalene, et Ioanna, et
Maria Jacobi, et cetera
que cum eis erant, que dice-
bant ad apostolos hec. Et
visa sunt ante illos sicut de
litamentum verba ista, et
non crediderunt illis. Pe-
trus autem surgens, curre-
rit ad monumentum: et pro-
cumbens vidit linteamina
sola posita, et abiit secum
mirans quod factum fuerat.

yet in Galyle, and sayde: The sonne
of man muste be deliuered into the
handes of synners / and be crucify-
ed, and the thyrde daye rylse agayne.
And they remembred his wordes, &
went frome the sepulchre, and tolde
all this vnto the eleuen and to all the
other. It was Mary Magdalene
and Iohanna, and mary James / &
the other with theym, that tolde this
vnto the Apostles, And their wordes
semed vnto theym, as thoughe they
had bene but fables, and they beleued
them not. But Peter arose and ran
to the sepulchre, and stouped in / and
sawe the linnen clothes layde by
them selues, and departed. And he
wondred within him selfe at that
which had happened.

E Thanks be to God.

Secundum
Matheum.

Capit. xvi

A lesson of the Gospell of S.
Marke concerning the
ascension of Christ.

Mat. xvi.

Non tunc autem
procumbentibus il-
lis undecim appa-
ruit: et exprobrauit increduli-
tatem eorum & duritiam cordis,

At the last, as the eleuen sat at
the table, he shewed him selfe
vnto them, and rebuked their unbe-
lefe, and the hardenes of their hert,

Of S. Marke.

because they beleued not them which
had sene him ryse. And he sayde vn
to them: Go ye your waye into al the
worlde, and preache the gospell vnto
all creatures. Who so beleueth and
is baptysed, shall be saued: But who
so beleueth not shall be damned. As
for the tokens which shall folow them
that beleue, these are they: In my
name shall they caste oute deuilles:
Speake with newe tongues: dryue
awaye serpentes: And yf they drynk
any deadly thinge, it shall not hurte
them: They shall laye their handes
vpon the sicke, and they shall reco-
uer. And the Lorde, after that he had
spoken vnto them, was taken vp in-
to heauen, and sitteth at the ryght
hande of God. And they went out, &
preached euery where. And the
Lorde wrought with them
& confirmed the word
with tokens fo-
lowinge.

quia his qui viderant eum
resurrexisse: non crederunt.
Et dixit eis, Euntes in mun-
dam vniuersam, predicare
euangelium omni creature.
Qui crediderit et baptiza-
tus fuerit: saluus erit, qui
vero non crediderit: conde-
nabitur. Signa autem eos
qui crediderint, hec sequen-
tur. In nomine meo demo-
nia eiciunt, linguis loquens-
tur nouis. Serpentes tol-
lent, et si mortiferum quid
biberint, non eis nocer-
bit. Super egros
manus impo-
nent: et bene
habebunt.

The seconde parte of this Manuall called prayer.

In order and forme of byddynge of the bides
by the kynges commaundement.



De Hall praye for the whole Congregation of
Christes Church, and specially for this churche
of Englande, wherein first I commende to y^{ur}
deuout prayers the kynges most excellēt maie-
tie, supreme head immediatly vnder God of the spiritual-
tie and tempozaltie of the same church, and for the prosperi-
te of the noble Prince Edward his sonne.

Secondely ye Hall praye for the clergye, the Lordes te-
porall and commons of this realme, beseechynge almyghty
God to gyue euery one of them in his degre grace to vse
them selues in suche wyse as may be to his contentation/
the kynges honoure and the weale of the realme.

Thirdly ye Hall pray for the soules that be departed aby-
dinge the mercy of almyghty God, that it may please hym
rather at the contemplacion of our prayers to graunt them
the fruytion of his presence.

The seven petitions of
the Water noster.

Tertia peticio.

The first petition.

Deer noster quies
in celis Sanctifica
tur nomen tuum.

Our father which art in heauen
hallowed be thy name.

Seconda peticio.

The second petition.

The pater noster.

Why kyngdome come.

The third petition.

Why wyll be done in earth as it is in heauen.

The fourth petition.

Gyue vs this daye our dayly bread.

The fyft petition.

And forgyue vs our trespases / as we forgyue the that trespasse againste vs.

The sixt petition.

And let vs not be led into temptacion.

The seventh petition.

But deliuer vs frome euyl. Amen.

The salutation of the aungell called the Ave Maria.

Myle Marye full of grace: the Lorde is with the. Blessed arte thou amonge women. And blessed is the fruyte of thy wombe. Amen.

Aduenlat regnum tuum.

Tertia petitio.

Dat voluntas tua, sicut in celo et in terra.

Quarta petitio.

Panem nostrum quotidianum da nobis hodie.

Quinta petitio.

Ne dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris.

Sexta petitio.

Ne nos inducas in temptationem.

Septima petitio.

Sed libera nos a malo.
A M E N.

Salutatio Gabrielis angeli.

Ave Maria gratia plena dominus tecum: benedictus tu in mulieribus, et benedictus fructus ventris tui Iesus Christus. Amen.

A prayer to be sayde in the mornynge when you aryse.

I thanke the my heauenly father, by thy derely beloved sonne Iesus Christ that this nyght thou hast gyuen me slepe and rest, preservinge me frome all hurte and perylls. I beseeche the to kepe me lyke wyse this daye / frome synne and all euyls, so that all my dedes, yee all my lyfe

Graces.

mought please the, I commit my self both bodye and soule
and all the thynges that I go about into thy handes. Thy
holy angell be wyth me / lest the deuell my aduersary haue
ony power ouer me. Amen.

C The grace to be sayd a fore dynner.

The eyes of all thynges loke vp and wayte vpon the
(O Lord) and thou geuest them meate in due tyme.
When thou geuest it to them / then they gather it / when
thou openest thy hande / then are they well satisfied. Thou
openest thy hande / and replenishest all thynges lyuing
wyth thy blessing. **C** Oure father.

O Lord God oure heuenly father / blesse thou vs / and
these thy gyftes which we here receaue of thy blessing and
bountuous goodnesse thow we thy sonne Iesu Christe
Amen.

C Grace after dynner.

We thanke the (o Lord) our father / by thy sonne
Iesus Christ our Lord for al thy benefytes / which
lyuest and raygnest from age to age / world without ende.
Amen.

C The grace before supper.

Crist which at the last supper gaue himselfe vnto vs
promysynge his body to be crucifyed / and his bloude
to be shed for our synnes / blesse vs and our supper. Amen.

C The grace after supper.

Honour and prayse be to God the kynge everlastyng
Immortall, inuisyble and wyse onely for euer & euer
Amen.

Od almyghty father of all mercy / and God of all com
solacion, gyue vs grace to consent together in the
knowledge of his truth thow we Iesu Christ that we maye
with one mynde, and one mouth, gloryfye God the father

Prayers.

of our Lorde Iesus Christ. Amen.

E When thou shalt go to bedde
saye thys.

I laye me downe to rest, In the name of the father/
of the sonne/and of the holy goost. Amen.

I Thanke the my heauenly father by thy dere beol-
ued sonne Iesus Christ/that thys daye of thy ple-
teous ryche mercy/ thou hast thus preserued me. I praye
the forgeue me all my synnes whiche I haue thys daye
vnrightheously comytted in dede/woorde and in thought
And that thou woldest vouchsafe of thy gracious good-
nes/to kepe me thys nyght/ for I comytte my selfe both
body and soule, and all myne into thy handes. Thy holy
aungel be wpth me / lest my deadlye aduersarye haue in-
tresse into me. Amen.

The abrogacion of the holydayes.

H Erst that the feast of Dedication of the churche
shall in all places through out thys realme be ce-
lebrated and kepte on the fyrst son daye of the moneth of
Octobze for euer, and vpon none other daye.

Item that the feast of the Patron of euery churche
within thys realme, called commonly the Churche holy
daye, shall not from hensforth be kepte or obserued as a
holydaye, as heretofore hath ben vsed, but that it shalbe
lawfull to all and singuler personnes, resydent or dwel-
lynge wpthin thys realme, to go to theyr worke, occupa-
cion, or misterye, and the sametruly to excercyse and occu-
pye vpon the sayd feast, as vpon any other workedaye,
excepte the sayd feast of Churche holydaye be suche as
must be elles vniuersally obserued as a holy day by thys
ordynance followynge.

CC. i.

The holydayes.

Also that al those feastes or holydayes which shal hap-
pen to occurre, eyther in the heruest tyme, whiche is to be
cōpted from the fyrst daye of July vnto the .xxix. daye of
Septēbre, or els in the terme tyme at Westmynster, shal
not be kepte or obserued from hensforth as holy dayes,
but yf it maye be lawfull for euery mā to go to hys worke
or occupacion vpon the same, as vpon any other worke
daye, excepte alwayes the feastes of the Apostles, of our
blessed Lady, and of Saynt George, and the .iiii. Euan-
gelystes, and Mary Magdalene. And also suche feastes
as wherin the kynges Judges at Westmynster hall do
not vse to syt in iudgmet, all whych shal be kepte holy &
solēpne of euery mā, as i tyme past hath ben accustomed.

Provided alwayes that it maye be lawfull vnto all
Prestes and Clarkes, as well secular as regular, in the
foresayde holydayes nowe abrogate, to syng or saye theyr
accustomed seruyce for those holydayes in theyr Chur-
ches, so that they do not the same solemply nor do ryng
to the same after the maner bled in hygh holydayes, nor
do commaunde or inditte the same to be kepte or obser-
ued as holydayes.

Finally the feaste of the natiuite of our Lorde, of Ea-
ster, of the natiuite of Saynt Iohn Baptyst, and of S.
Mychaell the archaungell, shal be from hensforth accōp-
ted accepted & taken for the .iiii. generall offryng dayes.

And for further declaration of the premises, be it kno-
wen that Easter terme begynneth alwayes the .xviii.
daye after Easter, rekenyng Easter daye for one / and en-
deth the mondaye nexte after the Ascencion daye.

Trinite terme begynneth alwayes the wednesdaye
nexte after y octaues of Trinite sondaye, and endeth the
xi. or .xii. daye of July.

Myghelmas terme begynneth the .ix. or .x. daye of

A p̄face

October/ & endeth the. xxviii. 02. xxix. day of Nouemb̄e.

¶ Hyllary terme begynneth the. xxi. 02. xxi. daye of January/ and endeth the. xii. 02. xii. daye of Februarye.

¶ In Easter terme vpon the Ascensio daye. ¶ In Trinite terme vpon the natiuite of saynt Iohn Bap̄tist.

¶ In Wyghelmas terme vpon Alhallowe daye.

¶ In Hyllary terme vpon Candelmas day. The kyn ges Iudges at westmynster do not vse to syt in iudgement nor vpon any sondaye.

¶ God saue the Kynge.

¶ A p̄face to the Matyns & the other hou res declarynge the fyrst institucio of them, and for what cause they be receaued and accustomed to be sayd in the church/ and amonge other Christians.



¶ If longe tyme (Chyssen reader) it hath ben vled in the church of God certayn houres to be appointed to the seruice of God/ and to prayer, in the whych amonge other besynes mā shulde of hys lozde God haue a herty and seruēt meditation, and contemplacion/ and a remembrance of the manyfolde benefytes and bountifull goodnes of God shewed to hym. The fyrst limitacion of appointment of houres was not by mans inuencion or deuise/ but (as I reade) was of God. In the secōde boke of Moyses I fynde that almyghtye God commaunded h̄ twyle in the daye they shulde do sacrifice/ sayenge: Eue ry daye thou shalt offer two lāmes/ one in the mornyng and another at nyght. Of the whych one was called the mornyng sacrifice/ the other the euenyng sacrifice.

As we now call the mornyng prayers Matens/ and the

¶ C. ii.

to the Matens

mornynge prayers Euenlonge. But that now our pray-
 ers be distincted in seuen houres / I thynke it taken of
 Dauid whych seuen tymes in the day testifieth that
 he prayed the Lorde / whych seuen tymes he dyd not ap-
 poynte in one parte of the day, but in dyuers tymes / as
 in the mornynge / in the myddaye / and at nyght. Vespere
 mane / et meridie / narrabo et annuntiabo et exaudiet vo-
 cem meam. After whome Daniell accustomed thysle in
 the day on hys knees to praye; Of whome as saynt Ci-
 prian doth testifie it was taken that these houres of pray-
 me / the thyrde / the fyrte / and the nynt to be bled in the
 church / whych thynge I thynke not to be true that only
 of hym thys vse was taken / but also of the other (whych
 we haue reherced) whych were before hym. Saynt Je-
 rone accordyngly to Daniels maner & custome of prayer
 doth diuide the day in thre houres / and that by ymita-
 tion of the examples of the new testament / that is in the
 mornynge whych is the thyrde houre / at the which tyme
 the holy goost inspyred the Apostles & in the fyrte houre
 that is at dynner tyme. As Peter dyd whych inten-
 dyng to eate hys meate aboute the fyrte houre
 ascendyd into the garret to praye. And the .ix. houre at
 whych tyme Peter and John ascended in to the
 temple to praye whych houre was cal-
 led the .ix. houre of prayer. Oc-
 casion taken by these
 places of scrip-
 ture & by
 the examples also of the same it
 to be thought that these houres hath
 ben receaued in the church.

Matyns.



Lorde / open thou
 my lyppes.
 And the shall my
 mouth the we forth
 thy prayse.
O god bende thy
 eare in to my helpe.
Lorde hast the to helpe me;
 Glory be to the father / to the son /
 and to the holy ghost.

A

Psalmus. i.
Domine
 labia mea
 aperies.
 Et os meū an-
 nunciabit laudē
 tuā. Psalm⁹. lxx.
 De⁹ in adiuto-
 riū meū intende.
 Oñe ad adiuvā-
 dum me festina.
 Gloria patri & fi-
 lio & spūi sācto.

Sicut erat i p̄ci-
 cipio & nūc & sem-
 p̄ & in scla sctoꝝ. *Amen. Alleluya.*
Inuitatorium.
Math. xi. Veni-
te ad me oēs qui
laboratis & one-
rati estis, et ego
reficiā vos.
Psalm. lxxxi.

Uenite ex-
 ultemus
 dñs iubilem⁹ deo
 salutari nostro, p̄
 occupem⁹ faciem
 ei⁹ in cōfessione, &
 in psalmis iubile-
 mus ei. *Inuita.*
Venite ad me om-
nes qui laboratis
& onerati estis, et
ego reficiā vos.
Quidē magn⁹
dñs & rex magn⁹
sup oēs deos, qm̄
non repellat dñs
plebē suā, q̄ i ma-
nu ei⁹ sunt oēs fi-
nes terre, & altitu-
dines mōtū ipse
*cōspicit. *Psalm.**
et ego reficiā vos

Matyns.

As it was in the begynnyng/as
 it is nowe/ & euer shalbe. So be it.

¶ Prayse ye the lord.

¶ The inuytatory. *Math. xi.*
 Come vnto me all ye that labour
 and are laden/and I shal refresh
 you.

¶ The. lxxxi. psalme.



Come and let vs ioyful-
 ly geue thanks vnto
 the lord/ let vs reioyce
 in god our sauour / let
 vs approche vnto his p̄sence with
 prayse and thanks geuyng / and
 syng we vnto hym in psalmes.

Come vnto me all ye that labour
 and are laden/and I shal refresh
 you.

For god is a great Lorde and a
 great kyng ouer al goddes/ which
 shall not forsake his people / in
 whose power are all the costes of
 the earth/ & he beholdeth the top-
 pes of the mountaynes.

And I shall refresh you.

Matyns.

The see is his/for he hath made it / and his handes hath facyoned the earth also / come therfore and let vs worshyp / and fal downe before the Lorde / Whiche hath made vs / for he is our lord god / and we are his people / & the shepe of his pasture. Come vnto me. &c.

Nolue if ye here his voyce se that you harden not your hertes / as they dyd in the tyme of temptacyon in wyldernes / bytterly intymu- ryng agaynst god / Where your fathers tempted me / & prouoked me to anger / yet saue they my workes Come vnto me all ye. &c.

Hourty yeres was I a neygh- bout vnto this generacyon / wher- fore I sayd euer / they hertes are gone from me / they know not my wayes to whom I swore in my great anger / that they shulde not entte in to my rest.

Come vnto me all ye. &c.

Glorie be to the father. &c.

A. g.

Cum ipse mare
& ipse fecit illud &
arida fundauerunt
manus eius, venite
adoramus & precamur
ante deum ploramus
coram domino qui fe-
cit nos, quia ipse est
dominus deus noster, nos
autem populus eius & o-
ues pascue eius.
Inui. Venite. &c.
Nodis libocemur
audieritis nolite
obdurare corda
vestra, sicut in era-
cerbatione secundum
diem temptationis in de-
serto ubi tetaue-
runt me populus vestri p-
bauerunt & viderunt
opera mea. Inui.
Venite ad me. &c.
Quadragesima an-
nis, primum fui ge-
nerationi huic &
dixi spiritui, huius errant
corde, ipsi vero non
cognouerunt vias
meas quibus iuravi
in ira mea si itro-
bunt in requiem meam.
Venite ad me. &c.
Gloria patri. &c.

Sicut erat. &c.
Hymnus.

Qui crea-
tor spiri-
tus metes tuorum
visita, imple su-
perna gratia, que
tu creasti pectora

Qui paracletus
diceris, donum
dei altissimi, fons
vivus ignis ca-
ritas, et spirita-
lis unctio.

Qui septiformis
munere dextre
dei tu digitus, tu
rite promisso pa-
tris, sermone di-
stans guttura.

Matyns.

As it was in the begynnyng. &c.

The hymne.

Ome holy ghost/o creatour
eternall. ❖❖❖

In our myndes to make bysytar-
cyon. ❖❖❖❖❖

And fulfyll thou with grace su-
pernall. ❖❖❖❖❖

Our hertes that be of thy creacyon
Whiche of Chryst the comforter
arte named. ❖❖❖❖❖

Thou the gyfte of the God moost
hvest. ❖❖❖❖❖

The lyvynge well and charyte in-
flamed. ❖❖❖❖❖

The spyrytual unctyon that man-
nes soule delytest. ❖❖❖

Thou whiche arte sevenfolde in
gyfte of munyfyence. ❖❖❖

And of God the father the synger
full of myght. ❖❖❖❖❖

Enrychyng tonges with speches
and eloquence. ❖❖❖❖❖

Accordyng of the father/to the pro-
myse full ryght. ❖❖❖❖❖

Matyns.

Give lyght to our senses darke-
ned with ygnorance.

And in to our hartes infounde p-
fyte loue.

Our infyrme nature geuen to fles-
shely pleasance.

Strengthe in godlynesse by thy
power aboue.

Repell the ghostly enemy that
he haue no power.

And geue vs peace i our cōscience
Be thou our gyde & go vs before.

That we may auoyde synne our
soules pestylence.

Thou spyrte of trueth / graunt
vs thorow the.

Of the father to haue the know-
lege and also of the sonne.

And that thou of them bothe pro-
cedest in deite.

Make vs to beleue in enery tyme
and season.

Prayse be to the father with the
sonne.

And to the holy spyrte also be
A.ij.

Accende lumen
sensib⁹, infunde
amorem cordib⁹
firmitate nostri cor-
poris virtute fir-
mans perpetuum.

Hostem repellas
longi⁹, pacemq³
dones protinus
ducto; sic te pre-
ui⁹, bitemus oē
noxium.

Per te sciamus
da patrem, nosca-
mus atq³ filium
te utriusq³ spiri-
tum, credamus
omni tempore.

Sit laus patri
cum filio, sancto
simul paraceto,

nobilis mittat fi-
lius carisma san-
cti spiritus. Amē

Psalmus. v.

Auribus meis
audire dñe, intelli-
ge clamorē meū.

Intende vocem ora-
tionis mee, rex me-
us & deus meus, quoniam
ad te orabo dñe.

Mane exaudies
vocem meam, mane
assistabo tibi & vi-
debo, quoniam non de-
volens iniquita-
tem tu es.

Neque habitabit
iuxta te malignus
neque permanebunt i-
usti ante oculos
tuos.

Odisti omnes qui ope-
rantur iniquitatem, pro-
des omnes qui loquun-
tur mendacium.

Atrius sanguinis &
dolesti abhomi-
nabitur deus.

Ergo ascende in mul-
titudine misericordie tue

Matheus.

prayer. ❖❖❖❖❖❖❖❖❖❖

Of whose graces as he hath done
Jesus Chryst maye sende vs al-
wayes. C. Psalmus. v. ❖❖❖❖❖❖❖❖❖❖

Here my wordes (O lord)
consider my calling.

O marke the voyce of my pety-
on my kynge and my god / for vnto
the wyll I make my prayer.

Here my voyce betymes (O lord)
for early in the mornynge wyll I
gete me vnto the / yea & that with
dyligence. ❖❖❖❖❖❖❖❖❖❖

For thou arte not the God that
hath pleasure in the wyckednesse /
there may no vngodly pson dwell
with the. ❖❖❖❖❖❖❖❖❖❖

Suche as be cruel may not stand
in thy syght / thou arte an enemye
vnto all wycked doers.

Thou destroyest the lyers / the
lorde abhorreth the blode thursty
and deceytfull. ❖❖❖❖❖❖❖❖❖❖

But as for me I wyll come in to
thy house / euen vpon the multitu-

Matyns.

de of thy mercye / and in thy feare
wyl I worshyp towarde thy ho-
ly temple.

Hede me (o lord) in thy ryghte-
ousnesse / because of myne enemyes
and make the waye playne before
me.

For there is no faythfulnesse in
theyr mouthes / they dyssemble in
their hartes / their throte is an open
sepulchre / With theyr tonges they
deceyue.

Punyshe them (o god) that they
may peryshe in theyr awne yma-
gynacions cast them out / because
of the multitude of their vngodly-
nesse / for they rebell agaynst the.

Agayne / let all them that put
theyr truste in the / reioyce / yea let
them euer be gyving thanks / be-
cause thou defendest the / that they
whiche loue thy name may be ioy-
full in the.

For thou Lorde geuest thy bles-
syng vnto the ryghteous / and

introibo i domū
tuā adorabo ad
templū sanctū tuū
in timore tuo.

Dñe deduc me i
iusticia tua pp-
ter inimicos meos
dirige i cōspectu
tuo viā meam.

Qm̄ nō est in ore
eorū veritas cor
eorū banū est, se-
pulchrū patens
& guttur eorū lin-
guis suis dolose
agebāt iudica il-
los deus.

Decidāt a cogi-
tationib⁹ suis, se-
cundā multitudi-
nē impietati eorū
expelle eos qm̄ ir-
ritauerūt te dñe.

Et letent̄ oēs q̄
sperāt i te, ineter-
nū exultabunt &
habitabis i eis, &
gloriantur in
te om̄es qui dili-
gunt nomen tuū
Quoniam tu be-
nedices iusto,

domine b[ea]t[us] scuto
bone voluntatis
tis tue coronasti
nos.

Gloria patri. &c.
Sicut erat i. &c.
Psalmus. xxviii.

Ad te d[omi]ne
Arenau[us] a-
nimā meā, deus
me[us] in te cōfido
non erubescam.

Neq[ue] irrideant
me inimici mei,
crenim vniuersi
qui sustinēt te nō
confundentur.

Q[ui] fundant oēs
iniqua agentes
superuacue.

Vias tuas d[omi]ne
demonstra mihi &
semitas tuas do-
ce me.

Dirige me in be-
ritate tua & doce
me. q[ui] tu es deus
saluator me[us] & te
sustinui tota die

Remiscere mi-
serationū tuarū
d[omi]ne & miarū tua-
rū que a scō sūt.

Matyns.

With the fauourable kyndenesse
thou defendest hym / as with a
shelde.

Glory be to the father. &c.

As it was in the begynnyng. &c.

C Psalmus. xxviii.

Unto the (o lord) I lyfte vp
my soule / my god I trust in
the (oh) let me not be confounded.

Let myne enemyes tryumphe
ouer me / for all they that hope in
the shall not be ashamed.

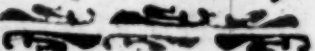
But suche as be scornfull despy-
sers without a cause they shall be
put to confusyon.

Shewe me thy wayes (o lord)
and teche me thy pathes.


Leade me in thy trueth and lerne
me / for thou arte the god of my sal-
uacyon / and in the is all my hope
all day long.


Call to remembraunce (o lord)
thy tender mercyes / & thy louyng
kyndnesse whiche haue ben euer
of olde.

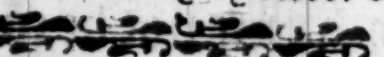
Matyns.

O h remembre not the synnes
and the offences of my youthe/
but accordynge to thy mercye
thynke vpon me (O lord) for
thy goodnesse. 

O h holwe frendely and ryghte
ous is the Lorde/ therfore wyll
he teache synners in the way.

He leadeth the symple a ryght
and suche as be meke them lear
neth he his wayes. 

All the wayes of the lorde are
very mercye and faythfulnesse/
vnto suche as kepe his testa
ment and couenaunt. 

For thy name sake (O lorde)
be mercyfull vnto my synne/ for
it is great. 

What so euer he be that fereth
the Lorde / he shall shewe hym
the way that he hath chosen.

His soule shall dwell at ease/ &
his sede shall possesse the lande.

The secrete of the Lorde is a
mong them that fere hym / and

23.

Delicta iuuetutis
mee et ignorantias
meas ne memine
ris scdm misecordia
tuam memeto mei, tu
propter bonitatem
tuam domine.

Dulcis et rectus
dñs propter hoc le
gem dabit deliquen
tibus in via.

Diriget mansuetos
in iudicio, docebit
mites vias suas.

Uniuerse vie domi
ni misericordia et
veritas, requirunt
testamentum eius et
testimonia eius.

Propter nomen tuum
dñe, propiciaberis pec
cato meo multum est
enim.

Quis est homo qui
timet dominum le
gem statuit ei in via
quam elegit.

Et in bonis de
morabitur, et semine
hereditabit terram.

Firmamentum est do
minus timetibus eum, et

Matyns.

testamentū ipsi⁹ vt
manifestetur illis.

Oculi mei semper
ad dñm qñ ipse euēl
let de laqueo pedes
meos.

Respice in me & mi-
serere mei, qz vnic⁹
et pauper sum ego.

Tribulationes cor-
dis mei multiplica-
te sunt, de necessita-
tibus meis erue me

Uide humilitatem
meā et laborē meū
et dimitte vniuersa
delicta mea.

Respice inimicos
meos qñ multipli-
cati sunt & odio in-
quo oderunt me.

Custodi aīam meā
& erue me, non eru-
bescā qñ speraui in te

Innocentes & recti
adheserunt mihi qz
sustinui te.

Libera deus Isra-
ell, ex omnibus tri-
bulationibus suis.

Gloria patri. &c.

he sheweth them his couenaūte.

Myne eyes are euer lokyng vn-
to the Lorde/for he shall plucke
my fete out of the net.

Tourne the vnto me & haue
mercy vpon me / for I am de so-
late and in myserye.

The sorowes of my harte are
great / O brynge me out of my
troubles.

Take vpon myne aduersytye
and myserye/and forgyue me al
my synnes.

Consyder howe myne enemy-
es are many / and bere a maly-
cious harte agaynst me.

O kepe my soule / and delyuer
me/let me not be cōfounded/ for
I haue put my trust in the.

Let innocensye and righteous
dealyng wayte vpo me / for my
hope is in the.

Delyuer Israell (O god) out
of all his trouble.


Glozy be to the father. &c.

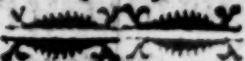
Matyns.

As it was in the. &c. ps. lxxxv.


Bow downe thyne eare
(o lord) and here me/for
I am comfortlesse and poore.

O kepe my soule / for I am ho-
ly / my God helpe thy seruaint
that putteth his trust in the.

Be mercyful vnto me (o lord)
for I call dayly vpon the. 

Comforte the soule of thy ser-
uaint / for vnto the (o lord) do
I lyfte vp my soule. 

For thou lord arte good and
gracyous and of great mercye
vnto all the that call vpon the.

Geue eare lord vnto my pray-
er and ponde myne humble de-
syre. 

In the tyme of my trouble I
cal vpon the for thou herest me

Among the goddes there is
none lyke the (o Lord) there is
not one that can do as thou doest

All gracyous whom thou hast
made shall come and worshyp

B. ij.

Sicut erat in. &c.

Psalmus. lxxxv.

Iclina dñe
aurē tuā & ex-
audi me, qm̃ inops
& pauper sum ego.
Custodi aīam meā
qm̃ sc̃tus sū, saluū
fac seruū tuū deus
me⁹ sperantē in te.
Misere mei dñe,
qm̃ ad te clamauit
tota die.

Petifica aīas serui
tui quonīad te dñe
animā meā leuauit.

Qm̃ tu dñe suauis
& mitis multe mie-
oib⁹ inuocantib⁹ te.

Aurib⁹ p̃cipe dñe
orationē meā, & in-
tende voci deprecā-
tionis mee.

In die tribulatio-
nis mee clamaui ad
te qz exaudisti me.

Non est similis cui
i dñs dñe, & non est
s̃dm̃ opera tua.

Omnes gētes quas
cunqz fecisti veni-
ent et adorabunt

coram te dñe, et glo-
rificabūt nomē tuū.

Quoniam magn⁹
es tu & faciēs mira-
bilia tu es de⁹ sol⁹.
Deduc me dñe in
bia tua, et ingrediar
in veritate tua, lete-
tur cor meū vt time-
at nomen tuum.

Cōfitebor tibi dñe
de⁹ me⁹ i toto corde
meo, et glorificabo
nomē tuū in eternū.

Quia mīa tua mag-
na est sup me, & eru-
isti animam meam,
ex inferno inferiori.

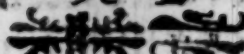
De⁹ iniqui isurrex-
erunt sup me, & syna-
goga potētū ques-
erūt aīam meā & nō
proposuerunt te in
conspectu suo.

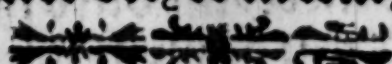
Et tu dñe deus mi-
serator & misericors
patiēs & multe mise-
ricordie et verax.

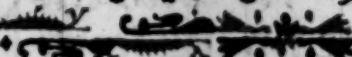
Respice in me & mi-

Matyns.

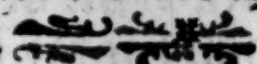
before the (O lord) and shall
glorifye thy name. 

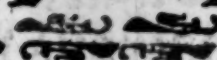
For thou arte great and thou
doest wonderous thynges thou
arte god alone. 

Lede me in thy way (O lord)
that I may walke in thy trueth
o let my harte delyte in fearyng
thy name. 

I thāke the (o lord) my god w
al my harte & wyl prayse thy na-
me foreuer. 

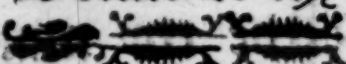
For great is thy mercye to-
warde me / thou hast delyuered
my soule out of the depe hell.


O God / the proude are rylen
agaynst me and the congrega-
cyon of the myghtye seketh af-
ter my soule / and set not the be-
fore theyz eyes. 

But thou (O lord god) arte
full of compassyon and mercye
longe sufferynge / great in good-
nesse and trueth. 

O tourne the then vnto me /

Maryns.

haue mercye vpon me / geue thy
strength vnto thy seruaunt / and
helpe the Sonne of thy hande
mayden. 

S he we some token vpon me
for good / that they whiche hate
me may se it : and be ashamed:
because thou lorde hast helped
me: and confor ted me. 

Glozy be to the father. &c.

As it was in the begyn. &c.


The antheime.

O wonderful exchaunge: the
creatour of mankynde: takynge
vpon hym a lyuyng body hath
not dysdayned to be borne of a
vyrgyn. And he beyng made
man: without fede of man hath
comytted to vs his godhede.

The versycle.

Holy mother of god: and by:
gyn pepetuall. 

The answer.

Pray thou for vs to the lorde
celestyall. 

B. iij.

*serere mei, da impe-
rium puero tuo et
saluum fac filium
ancille tue.*

*Hac mecum signa
in bono, vt videant
qui oderunt me et
confundantur qm
tu dñe adiuuisti me
& consolatus es me.*

Gloria patri. &c.

Sicut erat in. &c.

Antiphona.

O admirabile cō
mercium: creatoꝝ ge
neris humani ani
matum corpus su
mēs de Agine nasci
dignatus est. et pro
cedens homo sine se
mine largit⁹ est no
bis suam deitatem.

Versus.

Sacta dei genitrix
virgo semp maria.

Responsorium.

Intercede pro no
bis ad dominā deī
nostrum.

Mathew. vi.

Pater noster
qui es in ce-
lis sanctificetur no-
men tuum. Adueni
at regnū tuū. fiat
voluntas tua, sicut
in celo et in terra.
Panē nostrum quo-
tidianum da nobis
hodie. Et dimitte
nobis debita nostra
sicut & nos dimitti-
mus debitorib⁹ no-
stris. Et ne nos in-
ducas i tentationē.
Sed libera nos a
malo. Amen.

Benedictio.

Iube dñe bñdicere.

Responsorium.

Benedictione per-
petua, bñdicat nos
pater eternus.

Lectio prima,
Romanor. iii.

Scimus autē
qm̄ quecūq;
lex loquitur, iis qui

Matyns.

The pater noster.



Our father which arte
in heauen / halowed
be thy name. Thy
kyngdome come.

Thy wyll be fulfylled / as well
in earth as it is in heuen. Geue
vs this daye our dayly breade.
And forgeue vs our trespasse
as we forgeue thē that trespasse
agaynst vs. And let vs not be
led in to temptacyon. But deli-
uer vs from euyl. So be it.

The blessing.

Lorde we be eche the of thy
blessyng.

The answer.

With a blessing perpetuall.
Blesse thou vs father eternall.

The fyrst lesson.



We knowe that what so
euer the lawe sayeth it
sayth it vnto thē which

Matyns.

are vnder the lawe that euery
mouthe may be stopped / & that
al the worlde may be better vn
to God / because that by the de
des of the lawe no fleshe maye
be iustified in his syght / for by
the lawe cometh but the know
lege of synne . But nowe with
out addyng to of the law is the
ryghteousnesse which auayleth
before God declared / hauynge
wytnes of the lawe and the pro
phetes. But I speake of the ry
ghteousnesse before god whiche
cometh by the faythe on Iesus
Chryst vnto all & vpon all that
beleue. For here is no dyfference
for they are all synners & want
the prayse that god shuld haue
of the. But without deseruyng
are they made ryghteous / euen
by his grace / thorow the redemp
cion that is done by Christ Iesu
whom god hath set forth for a

in lege sunt loquē,
ut omne os obstrua
tur, et subditus fiat
ois mundus deo, qz
ex operib⁹ legis nō
iustificatur ois ca
ro corā illo. Per le
gem enim, cognitio
peccati, Nunc autē
sine lege iusticia dei
manifestata est, te
stificata a lege & p
phetis iusticia autē
dei per fidem Iesu
Christi in omnes et
super omnes qui cre
dunt in eum, non
enim est distinctio.

Omnes enim pec
cauerunt, et egent
gloria dei Iustifica
ti gratis per gratiā
ipsius, per redemp
tionē que est in xpo
Iesu, quē pposuit
deus propitiatorē,

Matyns.

per fidem in sanguine ipsius, ad ostensionem iusticie sue, propter remissionem, precedentium delictorum in sustentatione dei ad ostensionem iusticie eius in hoc tempore, ut sit ipse iustus et iustificans eum qui est ex fide Iesu Christi.

Tu autem domine miserere nostri.

Deo gratias.

Romanos. v.

Responsorium.

Si enim cum inimici essemus reconciliati sumus deo per mortem filii eius, multo magis reconciliati, salui erimus per ipsum. Per quem nunc reconciliationem accepimus.

Versus.

Non solum autem hoc sed et gloriamur in deo per dominum nostrum

mercy seat thorow the fayth in his blode: to shewe the ryghteousnes which auayleth before him in that he forgyueth the synnes whiche were done before vnder the sufferance of God: whiche he suffered that at this tyme he myght shewe the righteousnes whiche auayleth before hym: that he onely myght be ryghteous: and the ryghteous maker of hym which is of the fayth on Iesus christ. Thou lord haue mercy on vs. Thanke we God.

The answere.

If we were reconcyled vnto God by the death of his sonne when we were yet ennemyes: moche more shall we be saved by hym now that we are reconcyled. By whom we haue now receyued the attonement.

The verse.

Not onely that: but we reioyce also in God thorow our

Matyns.

lorde Iesus Christ.

The repetycyon.

By Whom we haue nowwe receyued the actonement.

The blessing.

Lord we beseeche the of thy blessing.

The answer.

Of God the onely begotten son helpe vs and blesse vs in euery tyme and season.

The seconde lesson.

Whē thou prayest thou shalt not be as the ypocrytes are. For they loue to stande & praye in the synagoges and in the corners of the stretes to be sene of mē. Merely I say vnto you they haue theyr rewarde. But when thou prayest entre in to thy chābrye / and shut thy doore to the & pray to thy father whiche is in secreete / and thy father whiche seeth in secreete shal rewarde thee openly. And whē ye pray vnable

C

Iesum Christum.

Repeticio.

Per quē nunc reconciliatiōē accēpimus.

Benedictio.

Dūbe domine benedicere.

Responsorium.

Unigenit⁹ dei fili⁹ nos benedicere & adiuuare dignetur.

Lectio secunda.

Math. vi.

Et tu cū oraueris nō eris sicut hypocrite qui amant in synagogis & in āgulis placēre ut videantur ab hominib⁹. Amen dico vobis, receperunt mercedē suā. Tu autē cū oraueris intra in cubiculū tuū, et clauso hostio ora patrē tuū in abscondito & pater tuus q̄ videt in abscondito reddet tibi. Orātes

añt nolite mukū lo
qui, sicut Ethnici fa
ciunt, Putant enim
quod in multiloqo
suo exaudiantur.

Nolite ergo assimu
lari eis, scit enī pat
r̃s qđ op⁹ sit vobis
anteq̃ petatis eum.
Tu aut̃ dñe misere
re nři. Deo gratias

Marci. xi.

Responsorium.
Quicquid orantes
petitis credite qđ re
cipietis & fiet vobis

Matheus.

Et cū stabitis ad o
randū dimittite, si
qđ habetis aduers⁹
aliquē vt & pater ve
ster qđ in celis est di
mittat pctā vestra.

Precipitio.

Credite quia. &c.

Consecratio.

Inbe domine be
nedicere.

Responsorium.

Spiritus sancti gratia il

Matthys.

not moche as the heathen do.

For they thynke that they shal
be herde for their moche bablyn
ges sake. Be not ye lyke them
therfore. For your father know
eth wherof ye haue nede before
ye aske of hym. Thou lord ha
ue mercy on vs. Thāke we god

The Responce.

What so euer ye desyre i your
prayer. Beleue that ye shall re
ceyue it/ and you shall haue it.

The veritycle.

And whē ye stande and pray
forgue yf ye haue ought agāst
any man/ that your father also
in heuen may forgue you your
trespasses.

The repeticyon.

Beleue that ye shall. &c.

The bleuyng.

Lorde we besethe the of thy
blessyng.

The answer.

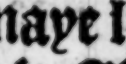
The grace of the holy spirit

Matyns.

Pourge and illumyne our hart
and wpt. 

The.iii. lesson.



These are the cōmaū-
deimentes/ ordynaū-
ces and lawes whi-
che the Lorde oure
God hath cōmaun-
ded / that ye shulde learne them
and do them in the lande why-
ther ye goo to possesse it / that
thou mayst feare the Lorde thy
god/ and kepe al his ordynaun-
ces & cōmaundementes which
I commaunde the / thou & thy
chylde and thy chylde's chyl-
dren all the dayes of your lyfe/
that you maye lyue long. 
Here thou (o Israell) and take
hede that thou doo thereafter/
that it maye go well with the /
and that thou mayst multiply
greatly / as the lorde god of the
fathers hath promysed the a
land that floweth with mylke

Cu

luminare dignetur
sens⁹ & corda nostra

Lectio tertia.
Deuterono. vi.

Ec sunt pre-
cepta, et cери-
monie, atq; iudicia
que mandauit dñs
deus noster, vt do-
cerē vos vt faciatis
ea in terra ad quā
transgredimini pos-
sidendā, vt timeas
dñm deū tuū et cu-
stodias omnia man-
data, & precepta ei⁹
que ego precipio ti-
bi, et filiis ac nepo-
tibus tuis, cunctis
diebus vite tue vt
prolongentur dies
tui. Audi Israell et
obserua, vt facias
que pcepit tibi dñs,
vt bene sit tibi, et
multipliceris am-
plius, sicut pollicit⁹
est dominus deus
patrum tuorum
tibi terram lacte,

Matyns.

et melle manantem
Audi Israell dñs
deus noster deus
vnus est. Diliges
dñm deū tuū ex to-
to corde tuo, & ex to-
ta anima tua, et ex
tota fortitudine tua
Eruntq; verba hec
que ego p̄cipio tibi
hodie in corde tuo,
et narrabis ea filiis
tuis, & meditaberis
sedens in domo tua
et ambulans in iti-
nere, dormiens atq;
consurgens. Et li-
gabis ea quasi sig-
num in manu tua
eruntq; & mouebū-
tur inter oculos tu-
os, scribesq; ea in li-
mine, et hostiis do-
mus tue.

Tu autem domine
miserere nostri,
Deo gratias.

Responsorium.

Audi Israell p̄ce-
pta dñi dei tui et

and hony. Here (O Israell) the
lorde our God is one lorde one-
ly/ and thou shalt loue the lorde
thy god with al thy harte/ with
all thy soule / and with all thy
myght. And those wordes whi-
che I cōmaunde the this daye
shalte thou take in to thy harte
And shalte reherse them vnto
thy chyldren / and shalte talke
of them whē thou syttest in thy
house/ and when thou walkest
by the waye / when thou lvest
downe and whē thou ryllest vp/
and thou shalte bynde them for
a sygne vpon thyne hande/ and
they shall be a token of reinem-
braunce befoze thyne eyes / and
thou shalte wyte them vpon
the postes of thy house/ and vp-
on thy gates. Thou lorde haue
mercy on vs. prayse. &c.


The response.

Here (o thou Israell) the pre-
ceptes of thy Lorde god and in

Matyns.

thy harte wyte the as in a bo-
ke/ & I Wyl gyue to the a lande
flowyng mylke and hony.

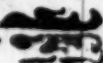
C The verse.

Take hede therfore / and here
my voyce. And I Wyl be an ene-
mye to thyne enemyes. 

C The repetycyon.

And I Wyl gyue the a lande
flowyng mylke and hony.

O loy be to the father. &c.

And I Wyl geue the. &c. 

C The song of Augustyn
and Ambrose.



We prayse the (o lord
we knowlege the to
to be the lorde.

All the earthe do
worship the / which
arte the father euerlastyng.

To the crye forthe all angels/
the heuens / and all the powers
therin. 

To the thus cryeth Cherubin

C ij

ea in corde tuo qua
si in libro scribe. Et
dabo tibi terrā flu-
entem lac et mel.

C Versus.

Asculta igitur et
audi vocem meam.
& inimicus ero in-
imicis tuis.

C Repeticio.

Et dabo tibi fluen-
tē terram lac & mel.

O lozia patri. &c.

Et dabo tibi. &c.

C Canticum Am-
brosii & Augustini

Tantum laus
dam⁹ te do-
minū confitemur.
Te eternū patrem
oīs terra veneratur

Tibi oēs angeli ti-
bi celi & vniuersę po-
testates.

Tibi cherubin.

et seraphim incessa-
bili voce proclamāt

Sanctus.

Sanctus.

Sanctus.

Dominus deus sa-
baoth.

Pleni sunt celi et
terra maiestatis
glorie tue.

Te gloriosus apo-
stolorum chorus.

Te prophetarum
laudabilis numerus

Te martirum can-
didatus laudat ex-
ercitus.

Te per orbem ter-
rarum sancta confi-
tetur ecclesia.

Patrem immense
maiestatis.

Venerandum tuū
verum et vnicū fi-
lium.

Sanctum quoque pa-
trem spiritum.

Te rex glorie xpe.

and seraphyn continually.

Holy arte thou.

Holy arte thou.

Holy arte thou.

Thou arte the Lorde God of
hostes.

Heuen and earth are fultylled
with the glory of thy maiestye.

The glorious company of the
apostles prayse the.

The goodly felowshyp of the
prophetes worshyp the.

The fayre felowshyp of mar-
tyrs prayse the.

The holy cōgregacyon of the
faythefull throughout all the
worlde magnifye the.

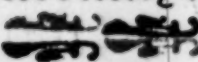
They knowlege the to be the
father of an infynyte maiestye.

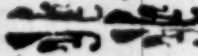
They knowlege thy honoura-
ble and onely soune.

They knowlege the holy gost
to be a comforter.

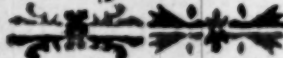
Thou arte the kyng of glorye
O Christ.

Matyns

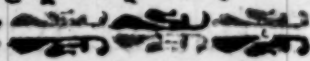
Thou arte the euerlastyng
sonne of the father. 

Thou whā thou shuldest ta-
ke vpon the our nature to dely-
uer man) dyddest not abhorre
the vyrgyns wombe 

Whan thou haddest uercom-
mē the sharpnes of death/ thou
opendest the kyngdoin of heuēs
to them that beleued in the

Thou syttest on the right hād
of god in the glozy of the father
We belene that thou shalte co-
me to be our iudge 

Wherfore we praye the helpe
thy seruautes whō thou hast re-
demed with thy precyous blode
Make thē to be nombred with
thy sayntes in ioy euerlastyng

Olorde saue thy people/ & blesse
thyne herytage 

Gouerne and also lyfte them
bp in to blysse euerlastyng

We prayse the every day/ & we
worshyp thy name euer worlde

Tu patris sempla-
ternus es filius.

Tu ad liberandū
suscepturus homi-
nem, non horruisti
virginis uterum.

Tu deuicto mor-
tis aculeo aperuisti
credentibus regna
celorum.

Tu ad dextrā dei
sedes i glia patris.

Iuder crederis esse
uenturus.

Tu ergo quesum⁹
famulis tuis subue-
ni, quos precioso sā-
guine redemisti.

Eterna fac cū sanctis
tuis, in gloria nu-
merari.

Sauū fac populū
tuū dñe, & benedic
hereditati tue.

Et rege eos & extol-
le illos vsq; i eternū

Per singulos dies
benedicimus te, et
laudamus nomen
tuum in seculum,

et in seculū seculi.
Dignare domine
die isto sine peccato
nos custodire.

Miserere nostri dñe
miserere nostri.

Eiat mia tua dñe
sup nos quēadmo-
dū sperauim⁹ in te.

In te dñe speraui
non confundar in
eternum.

Tertius.
Ora pro nobis san-
cta dei genitrix.

Responsorium.

Ut digni efficiamur
promissionib⁹
Christi.

Matyns.

Without ende.

O Lord/let it be thy pleasure
to kepe vs this daye without
synne.

O lord/ haue mercy vpon vs/
haue mercy vpon vs.

O lord/let thy mercye lyghten
vpō vs/ euen as we trust in the.

O lord/I trust in the let me ne-
uer be confounded.

This worde (laudes) is as
moche to saye / as prayse. And
the seruyce folowynge is called
so / because it contayneth onely
the mere laudes and prayse of
christ & the vyrgyn his mother.

The versycle.

Holy mother of God make
thy petycyon.

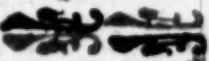
The answer.

That we may deserue Chri-
stes promysyon.

Wytwene Septuagesime &
Easter this psalme folowynge
is sayd in stede of. **Te Deum.**

Laudes.

The .ii. psalme.

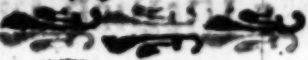
Haue mercy vpon me. &c.
Seke it in the seuen psalmes it
is the .iiii. psalme. 

Psalmus .ii.

Miserere mei. &c.
Requite in septem
psalmus. psalm. iiii.



The laudes.

O God bende thy selfe vnto
my helpe. 

D.

Laudes.

Deus in adi
tozium meū
intende.

Laudes.

Domine ad adiu-
uandū me festina.

Gloria patri & filio &
spiritui sancto.

Sicut erat i prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cii.

Benedic ant-
ima mea dño
& ola que intra me
sunt nomini scđo ei⁹

Benedic ala mea
dño, & noli obliuisci
oēs retributiōes ei⁹

Qui ppiciat oib⁹ in-
q̄tatibus tuis, q̄ sa-
nat oēs infirmita-
tes tuas.

Qui redimit de in-
teritu bitā tuā, q̄ co-
ronat te i mīa & mi-
serationibus.

Qui replet in bo-
nis desiderium tuā,
renouabitur bt aq̄-
le iuuentus tua.

Faciens mīas p̄is
& iudiciū oib⁹ iniu-
ciam patientibus.

Notas fecit vias

Lorde haste the to helpe me.

Glorie be to the father / to the
sonne / and to the holy ghost.

As it was in the begynnyng
as it is now / and euer shall be.
So be it.

The. Cii. psaline.

Praise the Lorde (O my
soule) & all that is with
in me prayse his holy name.

Praise the Lorde (O my soule)
& forget not all his benefytes.

Whiche forgyneth all thy syn-
nes / and healeth all thyne infyr-
mytes.

Whiche saueth thy lyfe from
dystrectyon / and crowneeth the
with mercy & long kyndnesses.

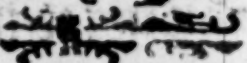
Whiche satysfyyeth thy desyre
with good thynges makynge
the yong and lusty as an egle.


The lord executeth righteous-
nesse and iugement for all them
that suffre wrong.

He shewed his wayes vnto

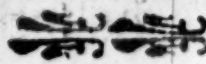
Laudes

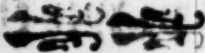
Moses / and his workes vnto
the chyl dren of Israell. 


The lord is full of cōpassion/
and mercye/long sufferynge and
of great goodnesse. 


He wyl not alway be chydynge
neyther wyl he kepe his angre
for euer. 

He hath not delte with vs af-
ter our synnes/nor rewarded vs
accor dyng to our wyckednesse

For loke howe hygh heuen is
in comparyson of the earth so
great is his mercy also toward
them that feare hym 

Loke howe wyde the East is
from the west/so far hath he let
our synnes from vs 

For as a father ppyeth
his owne chyl dren / euen so the
Lorde is mercyfull vnto them
that feare hym 

For he knoweth whereof we
be made he remembreth that we
are but dust 

D. u.

suas moysi, filiis Is-
rael volūtares suas

Miseratoꝝ & miseri-
coꝝ dominus lon-
ganimus & multum
misericōs.

Non imperpetuū
irascet, neq; in eter-
num cōminabitur.

Non scdm pctā no-
stra fecit nobis, neq;
scōz iniquitates nras
retribuit nobis.

Qm scōz altitudi-
nē celi a terra cor-
porauit misericōdīā suā
super timentes se.

Quantū distat ori-
ens ab occidēte, longe
fecit a nobis iniqui-
tates nostras.

Quomodo miseret
pater filioꝝū miser-
tus est dominus ti-
mentibus se.

Quoniam ipse cog-
nouit figmentum
nostrum recordat⁹
qm puluis sumus.

Domine ad adiu-
uandū me festina.

Gloria patri & filio &
spiritui sancto.

Sicut erat i prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cui.

Benedic ani-
ma mea dño
& ola que intra me
sunt nomini scđo ei⁹

Benedic ala mea
dño, & noli obliuisci
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Qui p̄piciat oib⁹ in-
q̄tatibus tuis, q̄ sa-
nat oēs infirmita-
tes tuas.

Qui redimit de in-
teritu bitā tuā, q̄ co-
ronat te i mīa & mi-
serationibus.

Qui replet in bo-
nis desiderium tuā,
renouabitur vt aq̄-
le iuuentus tua.

Faciens mīas dñs
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sticiā patientibus.

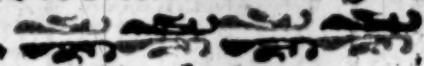
Votas fecit vias

Laudes.

Lorde haste the to helpe me.

Glorie be to the father / to the
sonne / and to the holy ghost.

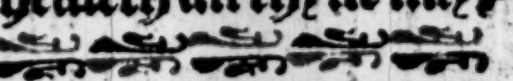
As it was in the begynnyng
as it is now / and euer shall be.

So be it. 

The. Cui. psalme.


Praise the Lorde (O my
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in me prayse his holy name.

Praise the Lorde (O my soule)
& forget not all his benefytes.

Whiche forggyueth all thy syn-
nes / and healeth all thyne infyr-
mytes. 


Whiche saueth thy lyfe from
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with mercy & long kyndnesses.

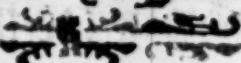
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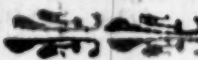
Laudes

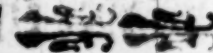
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The lord is full of cōpassion/
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He wyl not allway be chydying
neyther wyl he kepe his angre
for euer. 

He hath not delte with vs af-
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accordyng to our wyckednesses

For loke howe hygh heuen is
in comparyson of the earth so
great is his mercy also toward
them that feare hym 

Loke howe wyde the East is
from the west/so far hath he let
our synnes from vs 

Yea / loke as a father petyerh
his awne chyldren / euen so the
Lorde is mercyfull vnto them
that feare hym 

For he knoweth whereof we
be made he remēbreth that we
are but dust 

D. ii.

suas moysi, filiis Is-
rael voluntates suas

Miseratoꝝ misericor-
dians dominus lon-
ganimis & multum
misericorians.

Non imperpetuū
irascet, neq; in eter-
num cōminabitur.

Non scdm pctā no-
stra fecit nobis, neq;
scd; iniquitates nras
retribuit nobis.

Qm scd; altitudi-
nē celi a terra cor-
porauit miam suā
super timentes se.

Quantū distat ori-
t⁹ ab occidēte, longe
fecit a nobis iniqui-
tates nostras.

Quomodo misere-
t⁹ pater filioꝝ miseri-
tus est dominus ti-
mentibus se.

Quoniam ipse cog-
nouit figmentum
nostrum recordat⁹
qm puluis sumus.

Domo sicut fenum
dies eius tanq̃ flos
agri sic efflozebit.


Quoniam spiritus p̃tra-
sibit in illoꝝ nō sub-
sistet, & nō cognos-
cet ampli⁹ locū suū.
Misericordia autē
dñi ab eterno & usq̃
feterñū sup timētes
eū, & iusticia illi⁹ in
filios filioꝝum.

Hisq̃ seruāt testa-
mētū ei⁹, & memo-
res sūt mādatoꝝum
ipsi⁹, ad faciēdū ea
Vñs in celo para-
uit sedē suā & regnū
ipsi⁹ omnib⁹ domi-
nabitur.


Benedicite domi-
no oēs āgeli ei⁹, pos-
tētes virtute faciē-
tes verbum illi⁹, ad
audiēdā vocem ser-
monum eius.


Benedicite dño oēs
virtutes ei⁹ ministri
ei⁹ qui facitis volū-
tatem eius.

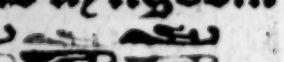
Laudes.


That a mā in his tyme is but
as graspe/and flouryssheth as a
floure of the felde. 


How as sone as the Wynde go-
eth ouer it/it is gone / & the pla-
ce therof knoweth it no moze.

But the mercyful goodnesse of
the lorde endureth for euer and
euer/vpon them that feare him
& his ryghteousnesse vpon their
chyldeꝝ chyldeꝝ. 

Suche as kepe his couenaunt
and thynke vpon his cōmaun-
dementes to do them. 

The lorde hath prepared his
seate in heuen / & his kyngdom
ruleth ouer all. 

O prayse the lorde ye angels of
his/ye that be myghty in strēg-
the fulfylling his cōmaūde-
tes/that mē may here the voyce
of his wordes. 

O prayse the Lorde all ye his
hostes/ye seruaūtes of his/that
do his pleasure. 

Laudes.

O speak good of the Lorde al
ye workes of his in euery place
of his dominion / prayse thou
the lorde / o my soule.

Glorie be to the father / to the
sonne / and to the holy ghost.

As it was in the begynnyng /
as it is now / and euer shal be.
So be it.

The song of the thre chyldre.

Prayse ye the Lorde all
his workes / prayse and
extoll hym for euer.

Pe angels of his prayse the lord /
ye heuens prayse the lorde.

Pe waters all that are aboue
heuen prayse ye the lorde / al the
powres of the Lorde prayse ye
the lorde.

The sonne & the mone prayse
ye the lorde / sterres of the fyрма
ment prayse ye the lorde.

The rayne & the dewe prayse
ye the Lorde / all the wyndes of
god prayse ye the lorde.

D. iij.

Benedicite dñs ois
opera eius in omni
loco dominationis
eius, benedic ani-
ma mea domino.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc & sem-
per, & in secula secu-
lorum. Amen.

C. Canticum triū
puerorum.

Benedicite
oia opa dñi,
dñs, laudate & sup-
eraltate eū ī secula.

Benedicite angeli
dñi, dñs, benedicite
celi domino.

Benedicite aque oēs
que sup celos sunt
dñs, benedicite oēs
virtutes dñi, dñs.

Benedicite sol et lu-
na dñs, benedicite
stelle celi domino.

Benedicite pinbes
et ros dñs, benedi-
cite oēs spūs dei dñs.

Laudes.

Benedicite ignis &
estus dñio, bñdicite
frigus & estas dñio,
Benedicite rores &
pruina dñio, bene-
dicite gelu & frigus
domino.

Benedicite glacies
& niues dñio, bene-
dicite noctes & dies
domino.

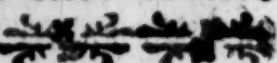
Benedicite lux et
tenebre dñio, bene-
dicite fulgura & nu-
bes domino.


Bñdicat terra do-
minũ, laudet & sup-
eraltet eũ in secula.

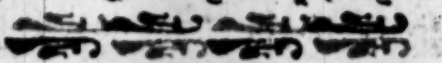
Benedicite mōtes
& colles dñio, bene-
dicite vniuersa ger-
minantia in terra
domino.

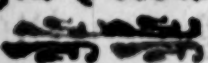
Benedicite fontes
domino, benedicite
maria et flumina
domino.

Benedicite cete et
oĩa que mouentur
in aquis dñio, bene-
dices volucres celi


Her and heate magnifye ye
the Lorde / wynter and sommer
prayse ye the lorde. 

Oelwes / & ye hore frostes pray-
se ye the Lorde / frost and colde
prayse ye the lorde. 

Ese and snowe prayse ye the
Lorde / nyghtes & dayes prayse
ye the lorde. 

Lyght and darkenesse prayse
ye the lorde / lyghtnynges & clou-
des laude ye the lorde. 

The earth inought prayse the
Lorde / laude and extoll hym for-
euer. 

Hylles and moūtaynes prayse
ye the lorde / all that spryngeth
vpon the earthe / laude ye the
lorde. 

Re Welles and sprynges prayse
the lorde / sees & floudes prayse
ye the lorde. 


Whales / and all that mo-
ueth in the waters prayse ye the
Lorde / all byrdes of the ayre

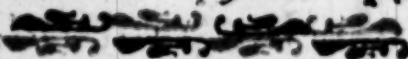
Laudes.


prayse ye the lord. 

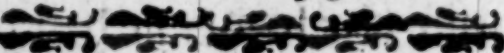
All beastes bothe wyld and tame prayse ye the lord / ye children of men prayse ye the lord.

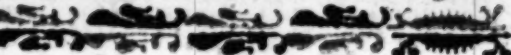
¶ et Israel prayse the Lord laude hym & extol hym for ever.

¶ e preestes of the lord prayse the Lord / ye seruauntes of the lord prayse ye the lord. 

¶ e spirites & soules of ryghteous men prayse the Lord / ye holy and meke in harte prayse the lord. 

Hania / azaria / misael / prayse yet the lord / laude & extol hym for ever. 

Blesse we the father / the sonne with the holy ghost prayse we hym and serue we hym for ever more. 

Blessed arte thou (lord) in the firmament of heauen thou arte prayse worthy / glorious / and magnyfyed worlde withoute ende. 

domino.

Benedicite ocs bestie et pecora domino, benedicite filii hominu domino.

Benedicat Israel dñm, laudet & superaltet eū in secula.

Benedicite sacerdotes dñi dñio, bñdicite serui dñi domino

Benedicite spūs et ale iustozū dñio, bñdicite facti & humiles corde domino.

Benedicite anania azaria misael dñio, laudate et superexaltate eū in secula.

Benedicam⁹ patrē & filiū cum scō spiritu, laudem⁹ & superexaltemus eum in secula.

Benedictus es dñe in firmamento celi, laudabilis & gloriosus et superexaltatus in secula.

Psalmus. Cxlviii.

Laudate dominum de celis, laudate eum in excelsis.

Laudate eum omnes angeli eius, laudate eum omnes virtutes eius.

Laudate eum sol et luna, laudate eum omnes stelle & lumen.

Laudate eum celi coelorum, et aque que super celos sunt, laudent nomen domini.

Quia ipse dixit et facta sunt, ipse mandavit et creata sunt.

Et statuit ea in eternum & in seculum seculi preceptum posuit & non preteribit.

Laudate dominum de terra, dracones et omnes abyssi.

Ignis grando nix glacies, spiritus, pcellarum, que faciunt verbum eius.

Montes & omnes colles

Laudes.

The. Cxlviii. psalme.

Praise ye the lord of heuens / praise ye hym in the hygh place.

Praise ye hym all his angels / all his powers praise ye hym.

Praise ye hym sonne & moone al sterres & lyght praise ye hym

The hyghest of heuens praise ye hym / & the waters that are aboue the heuens / let the praise the lordes name.

For by his worde all thynges were made / by his comaundement all thynges were created.

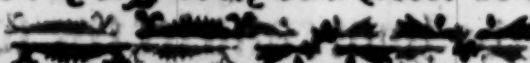
He hath stablysshed the everlastyngly and in to the worlde of worldes / he hath set a lawe / that shall not erpyre

Praise the lord / ye dragons / & all depenesse of the earth.

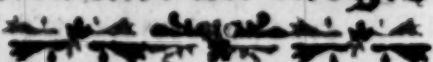
Fyre / hayle / snowe / yse / stormes of wyndes that do his comaundement.

Mountaynes & all lytel hylles

Laudes.

Wod beryng fruyte / & all cedre
trees. 

Bestes and all maner of cattel
serpentes and fethered foules.


Kynges of the earth / and all
people / prynces and all iudges
of the earth. 

Bachelers and maydens olde
men and yong / let them prayse
the name of the lorde / for the na-
me of hym onely is exalted.

The knowlegging of hym abo-
ue heuen and earth / & he hathe
exalted the home of his people.

Haude be vnto all his sayntes
to the sonnes of Israell / to the
people appochoyng vnto hym.

Glorie be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
& as it is nowe / and euer shall
be. So be it. 

The. Cxliv. psaline.

Sing ye vnto the lorde a
newe song / praysed be he
in the congregacion of Saithes

C

*ligna fructifera et
omnes cedri.*

*Bestie et vniuersa
pecora serpentes et
volucres pennate.*

*Reges terre et oēs
populi, principes
oēs iudices terre.*

*Iuuenes et virgi-
nes senes cum iun-
iorib⁹ laudēt nomē
dñi, qz exaltatū est
nomen eius solius.*

*Confessio ei⁹ super
celū & terrā, & exal-
tauit cornu populi
sui.*

*Hymn⁹ omnibus
sāctis eius filiis Is-
rael populo appo-
pinquātū sibi.*

*Gloria patri & filio
et spiritui sancto.*

*Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.*

Psalmus. Cxliv.

Antate do-
mino canti-
cum nouum laus
eius in ecclesia sanc-
torum.

Laudes.

Et eternus Israel in
eo qui fecit eum, et
et filii syon exultent
in rege suo.

Audent nomen
ei⁹ in choro, in tym-
pano et psalterio
psallant ei.

Quia beneplacitū
est domino in popu-
lo suo, et exaltavit
mansuetos in salutē.

Exultabunt sancti
in gloria letabuntur
in cubilibus suis.

Exultationes dei
in gutture eorum, et
gladii ancipites in
manibus eorum.

Ad faciendam vin-
dictam in nationi-
bus, in crepationes
in populis.

Ad alligandos re-
ges eorum in cōpedib⁹,
et nobiles eorum in ma-
nibus ferreis.

Ut faciāt in eis iu-
diciū cōscriptū, glo-
ria hec est omnibus
sanctis eius.

Gloria patri et

Let israel reioyce in hymn that
inade hymn / and let the sonnes
of syō tryūphe in theyr kyngs.

Let the prayse his name with
daunsyng let them synge vnto
hym with tympany and harpe.

Hoz the lord is well pleased
with his people / and hath exal-
ted the lowly into saluacyon.

Sayntes shall tryumphe in
glory / they shall make ioye in
theyr chambers.

The prayses of god shall be in
theyr mouthes / and two edged
swordes in theyr handes.

To do vengeas amongest na-
cyons and correccyons amon-
gest people.

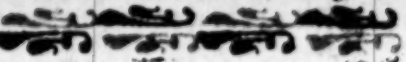
To bynde theyr kynges in fet-
ters / and theyr nobles in mana-
cles of yron.

Hoz to execute on the the iud-
gement wyrtten / this is glorye
vnto all his sayntes.

Glorie be to the father / & to the

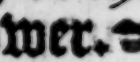
Laudes.


sonner and to the holy ghost.

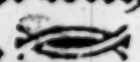
As it was in the begynnyng
& as it is now & ever shall be.
So be it. 


The. Cl. Psalme.

Prayse ye the lord in his
sayntes / prayse hym in
the firmament of his power.

Prayse ye hym in his strength
prayse ye hi accordyng to the al
myghtynesse of his power. 

Prayse ye hym wth the sound of
a trumpet / prayse ye hym with
harpe and lute. 

Prayse ye hym wth tympany &
dauncyng / prayse ye hi with re
bekes and organes. 

Prayse ye hym with clarysyn
balles well soundyng / prayse
ye hym wth Symballcs of swet
nesse / let every spyrte prayse
the lord. 

Glorie be to the father and to
the sone / and to the holy ghost.

E. ii.

filio et spiritui scd.

Sicut erat in prin
cipio et nunc et sem
per, et in secula secu
lorum. Amen.

Psalmus. Cl.

Laudate do
minū in sac
tis eius laudate eū
in firmamento vir
tutis eius.

Laudate eū in vir
tutibus ei⁹ lauda
te eū secundum mul
titudinē magnitudi
nis eius.

Laudate eū in so
no tube, laudate eū
i psalterio & cithara
Laudate eū in tim
pano & choro lauda
te eum in chordis
et organo.

Laudate eū i cym
balis benesonatib⁹,
laudate eū in cym
balis iubilationis
omnis spiritus lau
det dominum.

Gloria patri & filio
& spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Antiphona.

Sancta Maria
virgo virginu ma-
ter et filia regis re-
gu oim, tuu nobis
impende solatium.
vt celestis regni p-
tuam intercessionē
possum⁹ habere pre-
mium et cū electis
dei regnare imper-
petuum.


Ad Ephesios. ii.

Capitulum.

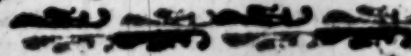
Gratia enim su-
mus saluati per fi-
dem, et hoc non ex
nobis. dei enim do-
num est, non ex ope-
ribus, ne quis glo-
rietur.

Deo gratias.

Laudes.

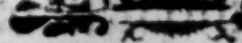
His it was in the begynnyng
& as it is now and euer shal be.
So be it. 

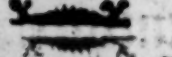
The anthem.

Holy Mary most pure of vir-
gyns all. 

Mother and daughter of the
kyng celestyall. 

So comforte vs in our desola-
cyon. 

That by thy prayer and spey
all medytacyon. 

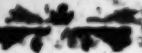
we maye enioy the rewarde of
the heuenly reygne. 

And with Goddes electe there
for to remayne. 

To the ephesians the. ii.

The chapitre.

By grace are we made saufe
through fayth and that not of
our awne selues / for it is the
gyfte of god / and cometh not of
workes lest any mā shuld boste
hym selfe of his awne dedes.

Thankes be to god. 

Laudes.

The hymne.

Raised be the god omni-
potent.

Whiche through his benygnyte
his most dere son hath to vs set
To dye for our inquite.

Conceyued he was by the ho-
ly ghost.

And borne of a byrgyn pure.

Thus the God of myghtes
moost.

Abhorred not our nature.

And where we were ryghte
wretchedlye.

Abierre for our transgression.

In Christ are we set at lyberte.

By whō we haue redemption.

O byrgi mary most gracyous.

O mother of God incōperable

To thy sonne pray for vs.

That he after deathe be fa-
norable.

Glozy be to the Trynyte.

The father the sonne & spirite
lyuyng.

E.iii.

Hymnus.

Audet deus
omnipotēs.

Cultus ex clemētia
filium moxī desti-
nans

Nos soluit a mise-
ria.

Conceptus est per
spiritum

Sed nascit de vita
gine

Sic deus creator
omnium

fact⁹ est ex semine.

Ut de culpa miseri

De celo iuste ablu-
amur

In xpo sum⁹ liberi

Per quem nunc re-
dimimur.

Maria plena gra-
tia

Dei mater alma

Quum precare filiū

Hoc laueat post ex-
ilium.

Trinitati sit gloria

Qui natoq; flammū

Laudes.

Trino deo et Im-
plari.

Per seculorū secula.

Amen.

Celestus.

Sit nomen dñi
benedictum.

Respum

Ex hoc nunc et
dñs in seculum.

Canticum zach-
arie prophete.

Luce. i.

Benedictus
dñs deus Is-
raell, q̃ visitant et
fecit redemptionem
plebis sue.

Et erexit cornu sa-
lutis nobis, in do-
mo dauid pueri sui.

Sicut locutus est
per os sacroꝝ qui
a seculo sūt prophe-
tarum eius.

Salutem ex inimi-
cis nostris.

whiche arte one god and perso-
nes thre.

To whom be prayse without
endyng.

C The versycle.

Praysed be the name of the
Lorde.

C The answer.

From this tyme forth / and
for euermore.

C The song of zachary /
the prophet.

Blessed be the lord God
of Israell / for he hath vi-
sited and redeemed his people.

He hath rayled vp an horn of
saluacyon / vnto vs in the house
of his seruaunt Dauid.

Euen as he promysed by the
mouthe of his holy prophetes
whiche were syns the world
began.

That we shuld be saued from
our enemyes / and from the han-

Laudes.

nes of them that hate vs.

To fulfil the mercy promysed
to our fathers / and to remem-
bre his holy testament.

To performe the othe whiche
he swore to our father Abraham
that he wolde gyue hym selfe
to vs.

That we delyuered out of the
handes of our enemyes / myght
serue hym without feare.

In holynesse and ryghteous-
nes before hym / all the dayes of
our lyfe.

And thou childe / shalte be cal-
led the prophete of the hyst / for
thou shalte go before the face of
the lord to prepare his wayes.

To gyue knowlege of salua-
cion vnto his people / for reynyl-
son of theyr synnes.

Through the tender mercy of
our god / by the which spryng
from the hye hath vpsyted vs.

To gyue lycht to them that

in omnia qui odes-
cunt nos.

Ad faciendam mi-
sericordiam cum patre-
bus nostris, & memorari
testamenti sui sacri.
Iulius adum quod
iurauit ad Abraham
patrem nostrum da-
turum se nobis.

Ut sine timore de
manu inimicorum
nostrorum liberati, ser-
uiamus illi.

In sanctitate et ius-
ticia coram ipso
omnibus diebus nostris.

Et tu puer propheta
altissimi, vocaberis
propterea enim ante fa-
ciem domini para-
re vias eius.

Ad danda scientiam
salutis plebi eius, in
remissionem pecca-
torum eorum.

Per viscera miseri-
cordie dei nostri, in
quibus visitauit nos
orientis ex alto.

Illuminare his qui

Laudes.

In tenebris & in um-
bra mortis sedet ad
dirigebos pedes
nostros i via pacis
O loxia patri & filio
et spiritui sancto.
Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum, Amen.

Antiphona.

Misericoz dissi-
mus Christus nos
redemit, gaudeamz
& scy demz glaz deo

Glorius.

Domine exaudi
orationem meam.

Responsu.

Et clamor meus
ad te veniat.

Oratio.

O ps deus, & ne
clementissime
pater nos filios tuos
electos tam intime di-
lexisti, ut nobis tar-
giri digneris vni-
cu adlectu filiu tuu
Jesu Christum ser-
uatozem nostrum,

lyt in the darkenesse/ and in the
shadowe of death / and to gyde
our fete in to the way of peace.

O lozy be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng
and as it is nowe / and euer shall
be. So be it.

The anthem.

Christ moost mercyfull hath
redeimed vs / let vs reioyce / and
alwayes geue thanks to god.

The versycle.

O lord here my prayer.


The answer.

And let my crye come vnto
the.

The prayer.

O Od almyghty & our mer-
cyfull father whiche hath
to exceedyngly loued vs thy cho-
sen chyldren that thou woldest
vouchesaufe / to geue vs thy on-
ly and welbeloued sonne Jesus
Christ our sauoure to suffre

Laudes.

death for our synnes/ so that all
y' stedfastly beleue i hym/ inight
not perysshe/ but haue lyfe ener-
lastyng / We beseeche the for thy
habundaunt mercy/ and for the
inestimable loue whiche thou
barest to thy sonne Chyrste our
saviour/ gyue vs of thy grace &
poore thy fauour in to our har-
tes/ that we may beleue/ feale &
knowe perfytlly/ that thou only
arte our God our father/ and to
vs an almyghty helper/ delyue-
rer & a saviour from synne / fro
all the deuylyshe powers of hel
and of the worlde / & from death
and that by thy sonne / our lord
Jesu Chyrst. So be it. 

The inemoxy of the
holy ghost.

The antheime.

Come holy spyryte of god in-
spyre thou the hartes of them
that beleue in the / and kyndle in
them the fyre of thy loue.

F.

pro nris pccatis mori
tradidisti, vt oēs q̄
cōfideat credūt i eū
nō pereāt sed habe-
ant vitā eternā, per
tuā imēsa mīa, per
tuāq̄ iestimabilē dī-
lectionem quā erga
xp̄m tuū filiū saluato-
rē nris habes, te dep̄-
camur, vt nobis lac-
gias tuā gfas, at-
q̄ tuū ifūde cordib⁹
nris fauorē, vt cre-
dam⁹, scīam⁹, & p-
fecte cognoscam⁹ te
solū deū eē p̄fēz nris
ac nobis adiutorem
oī potētē liberatōrē
ac saluatōrē a pctō,
ab oī diabolica & in-
fernali & mūdi hui⁹
potestate et morte,
idq̄ p tuū filiū dñm
nrm Jēsu xp̄m. Amē.
Memoria de sācto
spiritu. Antiphona.
Veni sācte sp̄s
reple tuor̄ corda fi-
deliū, et tui amoris
in eis ignē accende.

Laudes.

The versycle.

Ceterus.
Emitte spiritū
tuum et creabūtur.

Responsum.
Et renouabis fa-
ciem terre.

Sende forth thy spyryte / and
they shall be made newe.

The answer.

For so renuest thou the soule
of man. ❧❧❧❧❧❧❧❧❧❧

The prayer.

Oration.
Deus qui cor-
da fidelium
sancti spiritus illus-
tratione docuisti da
nobis in eode in spi-
ritu recta sapere, et
de eius semper sancta con-
solatione gaudere.
Per Christū domi-
num nostrū. Amen.

Memoriam de sac-
tissima trinitate.

Antiphona.
Libera nos, salua
nos, iustifica nos
o beata trinitas.

Ceterus.
Benedicam⁹ pa-
trem et filium cum
sancto spiritu,

Responsum.
Laudem⁹ & sup-
eraletem⁹ eū in secula.

O God whiche hast instruc-
ted the hartes of the fay-
thfull / by the inspyracyon of the
holy ghost / graunt that we in
the same spyryte maye fauoure
the truth / and euermore reioyce
in his holy cōsolacyō. By christ
our lord. So be it. ❧❧❧❧❧❧❧❧❧❧

A memory of the moost holy
Trinite. **T**he antheime.

Delyuer vs / saue vs / iustifye
vs / o blessed trynyte. ❧❧❧❧❧❧❧❧❧❧

The versycle.

Blesse we the father / and the
sonne with the holy ghost.

The answer.

Prayse we hym & exalte we
hym euermore. ❧❧❧❧❧❧❧❧❧❧

Laudes.

The prayer.

Almyghty & euerlastyng
God whiche hast grau-
ted to vs thy seruantes / through
confessyon of the true fayth / for
to acknowledge the glozve of the
eternal Trinite / and to honour
the / one God in thy almyghtye
maiestye / we beseeche the that
through our stedfastnesse in the
same fayth we may be alwayes
defended from all aduersityte /
whiche lyvest and reygnest one
God / Worlde without ende.

So be it. 

**A memorye of
our Lady.**

The antheine.

O glorvous mother of god / o
perpetual vyrgyn Mary which
dydest bere the lord of al lordes
& alone of all other dydest gyue
sucke vnto the kyng of angels /

F. II.

Oratio.

Omnipotens
seputerne de⁹
qui dedisti famulis
tuis in confessione
vere fidei eterne tri-
nitatis gloriā ag-
noscere et in poten-
tia maiestatis ado-
rare unitatē, quesu-
mus, vt eiusdē fidei
firmitate ab omni-
bus semper munia-
mur aduersis. Qui
vuis & regnas de⁹
Per omnia secula
seculorum. Amen.

**Memoria de
beata Maria.
Antiphona.**

O gloriosa ma-
ter dei, o virgo ppe-
tua maria que do-
minum dominantē
um portasti et inter
omnes vna ange-
lorū regem lactasti,

Laudes.

ñi. q̄sumus p̄ tua
clemētia memora-
ti, et apud christum
p̄ nobis intercedas
ut eius auxilio iuf-
fulti ad regnum ce-
lorū valeamus per-
uenire.

Electus

Sancta dei ge-
nitrix virgo semper
maria.

Crisum.


Intercede p̄ no-
bis ad dñm Iesum
Christum.

Oratio.

Oncede nos
famulos tu-
os quesum⁹ dñe de-
us p̄petua mētis et
corporis salute gau-
dere, & gloriosa bea-
te marie sēp v̄ginis
intercessione a p̄lētī
liberari cōsticia et
etna p̄lētī leticia.
Per xp̄m dominū
nostrum. Amen.

we beseeche the of thy pyttee to
haue vs in remembraunce / & to
make intercessyon for vs vnto
Chryst / that we beyng suppor-
ted by his helpe may come vn-
to the kyngdom of heuen.

CThe versycle.

O holy mother of God per-
petuall vyrgyn Mary. 

CThe answere.

Pray for vs vnto the Lorde
Jesus Chryst. 

CThe prayer.

O Raunt / we beseeche the
o lorde God / that thy ser-
uauntes may enioy contynuall
helth of body & soule / & through
the gracypous intercessyō of bles-
sed Mary p̄petuall v̄gin / y^e we
may be deliuered frō this p̄sent
heuynes / and to haue the fruy-
cyon of the eternall gladnesse.
By Chryst our lorde. So be it.

Laudes.

A memory of all sayntes.

The antheime.

Call ye blessed sayntes / & electe
seruauntes of God / haue vs in
remeinbrance before god that
through the helpe of your pray-
ers it may please hym vs to as-
socypate with you. ❧❧❧❧❧

The versycle.

Reioyce in the lord you that
be iustified. ❧❧❧❧❧

The answere.

And be you all glad that in
harte be rectified. ❧❧❧❧❧

The prayer.

We beseeche the good Lorde
that thou beyng pleased
with the prayer of all thyne ho-
ly sayntes / wylte bothe graunt
vs pardon of our defautes / and
geue vs also perpetuall remedy
for them. By Christ our Lorde.
So be it. ❧❧❧❧❧

F.iii.

Memoria de omni-
bus sanctis.

Anaphona.

Omnes sancti
et electi dei, nostri
memoramini ate de-
um, ut vestris preci-
bus adiuti nos beate
societati dignetur
adiungere.

Versus.

Retramini in dño
et exultate iusti.

Responsum.
Et gloriamini oēs
recti corde.

Oratio.

Omnia facta
rum tuorum
quesumus dñe inter-
cessione placatus &
beniam nobis delic-
torum nostrorum tri-
buere et remedia se-
piterna concede.
Per Christum dñm
nostrum. Amen.

Memoria de pas
sione Chrysti.

Laudes.
A memozye of the
passyon of Chryst.




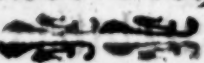
Divinis sapien
tia.

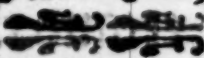
Veritas divina.

That is the great pro
founde sapyence.
And byuyne trueth of the fa
ther on hye. ❀❀❀❀

Landes.

which for mankynde of his be-
nyuolence. 

hym selfe hath made both god
and man verely. 

was soldc and bought by the
Jewes trayterously. 


And aboute mydnyghe pertur-
bed and taken. 

And of his discyples anone for-
saken. 

C The versycle.

¶ We worshyp the Chryst with
prayse and benediction.

C The answer.

¶ For thou redemest the world
by thy holy passyon. 

C The prayer.

Iorde Jesu Chryst sonne
of the lyuyng God set
thy holy passyon and death by-
twene thy Judgement and our
soules / bothe nowe and at the
houre of death / and more ouer
bouchesaufe to graunte vnto
the lyuyng mercye and grace!

A indeis benditus
tradit⁹ et afflictus.
Deus homo capt⁹
est hora matutina.
A suis discipulis
cito derelictus

C Versus.

¶ Adoramus te xpe
& benedicimus tibi.

C Responsum.

Quia per sanctam
crucem tuam rede-
misti mundum.

C Oratio.

O Domine Je-
su chryste fili
dei viui pone passi-
onem & mortem tu-
am inter iudicium
tuum et animas nos-
tras nunc & in hora
mortis nostre, et lac-
giri digneris viuis
iniam et gratiam.

Laudes.


Defunctis veniam
et requiem ecclesie
tue sancte pacem et
cōcordiam & nobis
peccatoribus vitā
et gloriā semper
eternā. Qui cū deo pa-
tre, & spū sancto vi-
uis & regnas deus
per omnia secula se-
culorum. Amen.

O loziosa passio do-
mini nři Jesu chřil-
ti cruat nos a dolo-
re tristi et perducet
nos ad gaudia pa-
radisi. Amen.

Memoria de cōpas
sione beate Marie.

Antiphona.

Sancta maria
piatū pūssi-
ma intercede p no-
bis sanctatum sanc-
tissima vt per te vir-
go glorioſa ſumat
noſtra ꝑꝛecamina q̄
ꝑꝛo nobis ex te nat⁹
regnāt ſuper ethera
vt ſua charitate nſa
deleant ꝑꝛecamina.


to the deede/ pardon and rest / to
thy holy churche peace and con
corde/ and to vs synners lyfe
ioy euerlastyng / whiche lyuest
and reygnest God With the fa
ther/ and the holy ghost/ worlde
Without ende. So be it. 

The glorious passion of our
lorde Jesu chryst deluyner vs fro
ferefull heuynes / & bryng vs to
the ioyes of paradyce. So be it.

A memory of the compassyō
of our Lady.

Holy Mary / of all godlye
women the godlyest.

Pray for vs/ of all holy women
the holiest. 

That he our prayers accepte
may in good wyse. 

Whiche of the was bozne / and
reygneth aboute the skyes.

By whose charyte / and mercy
full grace. 

Our greuous synnes may take
no place. ¶

Laudes.

The versycle.

Holy mother of god/ and byr-
gyn perpetuall. 

The answer.

Pray thou for vs to the lorde
celestyall. **The prayer.**

Holy lorde Jesus sonne of
the moost swete byrgyn
Mary which suffredest deth for
vs vpon a crosse/ shewe vnto vs
thy mercy / & graunt vnto vs &
vnto all that deuoutly haue in
remembraunce the cōpassyon of
thy moost holy mother / by her
prayer prosperous lyfe i this p-
sent worlde/ & through thy gra-
ce/ eternall glory in the world to
come/ wherin thou doest reygne
one god With the father the ho-
ly ghost worlde without ende.

So be it. 

**The glorious passyon of a vir-
gyns sonne.** 

**Byng vs to the blysse of the he-
uenly kyngdom. So be it.**

G.

Versus.

Sancta dei ge-
nitrix virgo semper
maria.

Responsum.

Intercede p no-
bis ad dominū de-
um nostrum.

Oratio.

O Domine sac-
te Jesu fili
dulcis virginis ma-
rie qui pro nobis
mortem in cruce to-
lerasti, da nobis et
cunctis compassio-
nem tue sanctissime
marris deuote reco-
lentibus eius inter-
cessione beatā in pre-
senti gratiosam et
tua pietate gloriā
in futuro sempiternā.
Qui viuīs et reg-
nas cum deo patre
et spū scō vn⁹ de⁹
Per omnia secula
seculorum. Amen.
Passio filii virginis
gloriosa.
Perducatur nos ad
celestia regna.

Primine.



Deus in ad-
iutoriu meū
intende.

Domine ad adiu-
uandū me festina.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio & nunc & sem-
per et in secula seculorū.
Amen. Alleluia.

God bende thy selfe in
to my helpe.
Lorde hast the to hel-
pe me.

Glorie be to the father / and to
the sonne / & to the holy ghost.

As it was in the begynnyng
and as it is nowe / & euer shalbe
So be it. Praise ye the lorde.

An
per
Ou
cyo
R
salu
Th
wit
rac
Th
nat
H
and
Ab
am
An
gra
Th
and
S
ten

Pryme.



Omie holy ghost / O
creatour eternall.

In oure myndes to
make vpsytacyon.

And fulfyll thou with grace su-
peruall.

Our hartes that be of thy crea-
cyon.

Remember Lorde / authour of
saluacyon.

That somtyme of a virgi pure /
without helpe of mannes spe-
racyon.

Thou tokest vpo the our frayle
nature.

And as thou of thy clemencie
and mere mercy spere all.

Above her desertes hast chosen
among all other.

And toke her to in the fauour &
grace superuall.

That thou wolde be her sonne /
and she to be thy mother.

So we beseeche the chryst most
tender.

G.ii.

Cyminus.

Qui creator
spiritus

Metes tuorum vi-
lita,

Imple superna gra-
tia,

Que tu creasti pec-
tora.

Memento salutis
aucto,

Quod nostri quon-
dam corporis.

Ex illibata virgine

Mascentio formam
sumpletis,

Ut nullis eius me-
ritis

Sed sola tua cle-
mentia.

Hanc donasti gra-
tiam.

Ut mater tua fieret

Sic Christus clem-
entia.

Concede tuis famu-
lis
Sedius memoria
Habere tui sangui-
nis.

Maria plena gra-
tia
Dimitter alma
Cum precare filiū
Hoc faueat post eri-
hum.

Gloria tibi dñe
Qui natus es de vir-
gine
Cum patre et scto
spiritu,
In sempiterna secu-
la. Amen.

Psalmus. lvi.
Deus in no-
mine tuo sal-
uū me fac, & in vir-
tute tua libera me.
Deus exaudi ora-
tionē meā, auribus
prope & a oīs mei.
Qm̄ alii inſur-
reuerūt aduerſū me
et fortes queſierunt

Psyme.

Graunt that thy ſervantes;
With a deuoute moode.
May oftymes wetely remēber
The effuſyon of thy precyous
bloode.

O byrgynary moſt gracious
O mother of god incoperable
To thy ſonne pray for vs
That he after death be fauou-
rable.

Glozy be to the lorde of mygh-
tes moost
That of a byrgyn was bore
Glozy to the father and to the
holy ghoſt.
To the be prayſe for euer more.
So be it.

The. lvi. psalme.

Helpe me (O god) for thy
name ſake / & delyuer me
in thy ſtrength.

Hear my prayer (O god) con-
ſyde the wordes of my mouth.

For ſtraungers are ryſen vp
agaynſt me / and the myghtye


Pryme.

(whiche haue not God before
they eyes) seke after my soule.

But loo god is my helper / it is
he that vpholdeth my soule.

He shall rewarde euyl vnto
myne encynyes and in thy truth
shalte thou dystroy them.

A fre wyll offryng wyl I gyue
the / & prayse thy name (o lord)
because it is so comfortable.

For thou haste delyuered me
out of all my troubles / so that
myne eye seeth his desyre vpon
myne enemyes. 

Glorie be to the father / and to
the sonne / & to the holy ghost.

As it was in the begynnyng /
and as it is now / & euer shalbe
so be it. The .Cvii. psalme.

Ogyue thanks vnto the
lorde for he is gracypous / &
his mercy endureth for euer.

Let Israel nowe confesse / that
his mercy endureth for euer.

Let the house of Aaron nowe

G.iii.

aias mea, et non pro-
posuerunt deum an-
te conspectum suum.

Ecce enim deus ad-
iuuat me, et dominus
susceptor est anime mee.

Auerte mala ini-
micis meis, et in te-
ritate tua disperde
illos.

Voluntarie sacrifi-
cabo tibi et confite-
bor nomini tuo domine
quoniam bonum est.

Quoniam ex omni tribula-
tione eripuisti me et
super inimicos meos
desperit oculus meus

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio & nunc & semper
& in secula seculorum,
Amen. ps. Cxvii.

Confitemini
domino quoniam
bonus, quoniam in
seculum misericordia eius.

Dicat nunc Israel
quoniam bonus, quoniam in se-
culum misericordia eius.

Dicat nunc domus
Aaron, quoniam in

seculum misericordia eius.

Dicant nunc omnes
qui timeant dominum,
quoniam in seculum mi-
sericordia eius.

De tribulatione in-
uocaui dominum et exau-
diuit me in latitudi-
ne dominus.

Dominus mihi ad-
iutor, non timebo
quid faciat mihi ho-
mo.

Dominus mihi ad-
iutor, et ego despi-
ciam inimicos meos.

Bonum est confidere
in domino, quam con-
fidere in homine.

Bonum est sperare
in domino, quam spe-
rare in principibus

Omnes gentes cir-
cuerunt me, et in no-
mine domini quasi bl-
as sum in eos.

Psyme.

confesse that his mereye endu-
reth for euer.

Yea let them knowe that feare
the lord/confesse/ that his me-
eye endureth for euer.

I called vpon the lord in trou-
ble/and the Lord herde me at
large.

The lord is my helper/ I wyll
not feare what man doth vnto
me.

The lord is my helper/and I
shall see my desyre vpon myn
enemies.

It is better to trust in the lord
than to put any confydence in
man.

It is better to trust in the lord
than to put any confydence in
prynces.

All the heathen compassed me
rounde aboute/ but in the name
of the Lord I wyll dystroye
them.

Hyime.

They kepte me in on euery
syde / but in the name of the
L O R D E / I wyll dystroye
them.

Circūdātes circūde
derūt me, et in nōie
domini quia blatus
sum in eos.

They came aboute me lyke
bees / and were as hote as the
fyre in the thornes / bat in the
name of the Lorde I wyll dy-
stroy them.

Circūdederunt me
sicut apes, et exarse-
runt sicut ignis in
spinis, & in nōie dñi
qz blatus sum in eos.

They thrust at me that I my-
ght fall / but the Lorde was my
helpe.

Impulsus euerstus
sum vt caderem, et
dñs suscepit me.

The Lorde is my strengthe /
and my songe / and is become
my saluacyon.

Fortitudo mea et
laus mea dominus
& factus est mihi in
salutem.

The voyce of ioye and myrth
is in the dwellynge of the ry-
ghteous / for the ryghte hande
of the Lorde hath gotten the
vyctory.

Vox exultationis
et salutis, in taber-
naculis iustorū, qz
dextera dñi fecit vir-
tutem.

The ryght hande of the lorde
hath gyuen me the preemynen-
ce / the ryght hande of the lorde
hath gotten the vyctory.

Dextera domini
exaltauit me, dexte-
ra domini fecit vir-
tutem.

Domine.

Non mortuar sed vi-
uā, et narrabo ope-
ra Domini.

Castigans castiga-
uit me Dominus et
morti non tradidit
me.

Aperite mihi por-
tas iusticie & ingres-
sus in eas confite-
bor Domino, hec por-
ta Domini iusti in-
trabunt in eam.

Confitebor tibi quo-
niam exaudisti me,
et factus es mihi in
salutem.

Lapidem quem re-
probauerunt edifi-
cantes, hic factus
est in caput anguli

Ad Domino factum
est istud et est mira-
bile in oculis nris.

Hec est dies quam
fecit Dominus, exul-
tem⁹ & letemur i ea

O Domine saluum
me fac, o Domine be-
ne prosperare,

Benedict⁹ q̄ venit in

Ishal not dye but lyue/ & decla-
re the woꝝkes of god the loꝝde.

The loꝝde hath chastened and
correc̃te me/ but he hath not gy-
uen me ouer vnto death.

Open me the gates of ryghte-
ousnes that I may go in there
thꝛow̃e and gyue thankes vn-
to the Loꝝde/ this is the doꝝe of
the Loꝝde the ryghteous shall
entre in thꝛow̃e it.

I thanke the that thou haste
herde me / and arte become my
saluacyon.

The same stone whiche the
buylders refused is become the
hede stone in the corner.


This was the loꝝdes doynge/ &
it is merueylous in our eyes.

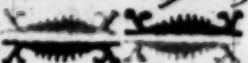
This is the daye whiche the
loꝝde hath made / let vs be glad
with ioy in it.

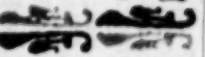
Helpe now̃e (o loꝝde) O loꝝde
sende vs now̃e prosperyte.

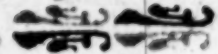
Blessed be he that cometh in

Pyne.


the name of the lord we wylſhe
you good lucke ye that be of the
house of the lord. 

God is the Lorde / and hathe
ſhewed vs lyght / O garnyſſhe
the ſolempne feaſt with grene
braunches / euen vnto the hoz-
nes of the aulter. 

Thou arte my god and I wyl
thanke the / thou arte my god &
I wyl prayſe the. 

O gyue thanks vnto the lord
for he is gracyous / and his mer-
cy endureth for euer. 

Glorie be to the father / and to
the ſonne / and to the holy ghoſt

As it was in the begynnyng /
as it is now / and euer ſhal be
So be it. 

C The. Cxlv. psalme.

P Rayſe the Lorde (O my
ſoule) whyle I lyue wyl
I prayſe the Lorde / yea as long
as I haue any beyng I wyl
ſyng prayſes vnto my god.

h.

nomine domini, be-
nediximus vobis de
domo domini.

Deus dominus
illuxit nobis, consti-
tuit die solemnem
in cōdensis, usque ad
cornu altaris.

Deus meus es tu,
et confitebor tibi de-
us meus es tu, et ex-
altabo te.

Confitemini domi-
no quoniam bonus, quo-
niam in seculum mise-
ricordia eius.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxlv.

Iuda ani-
ma mea do-
mini, laudabo do-
minum in vita mea
psallā deo meo quā-
diu fuero.

Pymne.

Nolle cōfidere in
principib⁹, in filiis
hominum in quib⁹
non est salus.

Tribuit spiritus ei⁹
et reuertetur i terrā
suā in illa die peri-
bunt omnes cogita-
tiones eorum.

Beatus cuius de⁹
Jacob adiutor ei⁹,
spes ei⁹ in dño deo
ipſius, qui fecit celū
& terrā mare et oia
que in eis sunt.

Qui custodit veri-
tatē in ſeculū, facit
iudiciū iniuriā
patientib⁹, dat eſcā
eſurientibus.

Dñs ſoluit cōpedi-
tos, dñs illuminat
cecos.

Dñs erigit elīfos,
dñs diligit iuſtos.

Dominus custodit
aduenas, pupillum

O put not your trust in pyn-
ces nor in the chyldren of men/
for there is no helth in them.

How when the brethe of man
goth forth he ſhal turne agayn
to hiſearth/ & ſo all hiſ though-
tes ſhall peryiſhe.

Bleſſed is he that hathe the
god of Jacob for hiſ helpe/ and
whoſe hope is in the Lorde hiſ
God/whiche made heauen and
earth / the ſee and all that ther-
in is.

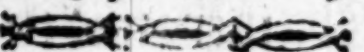
Which kepeth hiſ promyſe for
euer / whiche helpeth them to
ryght that ſuffre wrong/ which
fedeth the hungrye.

The Lorde loſeth men out of
pryſon/ the Lorde gyueth ſyght
to the blynde.

The lorde helpeth thē vp that
are fallen/ the Lorde loueth the
ryghteous.


The lorde careth for the ſtraū-
gers he defendeth the fatherles

Hyeme.

and wydowe/as for the way of
the vngodly he turneth vpsyde
downe. 

The lord thy God (o Syon)
is kyng for euermore & through
out all generacyons.

Glozy be to the father/ and to
the sonne/ & to the holy ghost.

As it was in the begynnyng/
and as it is now/ & euer shalbe
So be it. 

The antheime.

Let vs not put our truste in
prynces nor in the chyldren of
me/ nor in no thyng that is erth
ly/ but in Iesus Christ the onely
sonne of the vyrgyn by whom
we haue all saluacyon.

The versycle.

O lord here my prayer.

The answer.

And let my crye come to the.
H. u.

et vidua suscipiet, &
bias peccatoru dis-
perdet.

Regnabit dñs i se-
cula, deus tu⁹ syon
in generatione & ge-
nerationem.

Gloria patri et fi-
lio et spiritui scō.

Sicut erat in prin-
cipio & nunc et sem-
per/ & in secula secu-
lorum. Amen.

Antiphona.

Non speremus
in principib⁹ nec in
filiis hominum aut
vlla re terrestri sed
in vno Iesu Christo
vni genito virginis
filio per quē salua-
tionē habem⁹ oēs.

Uersus.

Dñe exaudi ora-
tionem meam.

Responsum.

Et clamor meus
ad te veniat.

Oratio.
O Ratiam tuā
 quesum⁹ dñe
 mentib⁹ nostris in-
 funde, vt qui ange-
 lo nunciante xpī fi-
 lii tui incarnationē
 cognouim⁹, p pas-
 sionem eius & mor-
 tem, ad resurrectio-
 nis gloriā perdu-
 camur. Per eundē
 dominum nostrum
 Iesum Christū fi-
 lium tuum qui tecū
 viuit & regnat in
 vnitāte spiritus sac-
 ti deus, per oīa se-
 cula seculorū. Amē.

Hymne.
The prayer.
O Lorde whiche by the an-
 nunciacyon of thy aungel
 haste gyuen vs knowledg of
 the Incarnacyon of thy sonne
 Chryst (we beseeche the) pōw
 thy grace in to our hartes that
 we trustyng in hym through
 his passyon and death maye be
 brought to the glorye of the last
 resurrectyon. By the same our
 lorde Iesu Chyst whiche lyueth
 and reygneith one god with the
 in vnyte of the holy ghoost wor-
 des without ende. So be it.

**A memory of the pas-
 syon of Chyst.**





CThe antheim.

At the fyrst houre i the mornynge erly.

Jesus was brought by the handes of the Jewes.

Before the Judge Pylate to be Judged cruelly.

Where many a false wytnesse dyd hym accuse.

H.iii.

CAntiphona.

Dia prima
duct⁹ est Je-
sus ad Pylatum.

falsis testimoniis
multum accusatū.

Pyrrne.

In collo percussit
manibus ligatum.

Uultu dei conspuunt

lumen celi gratum.

In the necke they him smyt / his
handes the bandes dyd bruse.

They spyt and defyled ther / his
godly face.

The lyght of heauen / replete
with all grace.

C. Versus.

Adozam⁹ te xpe
& benedicimus tibi,

C. The versycle.

We worlshyp the Chryst with
prayse and benedycyon.

C. Responsuri.

Quia per passio-
nem tuam redemisti
mundum.

C. The answers.

For thou redemest the world
through thy passyon.

C. Oratio.

O Domine Fe-
su Chryste fi-
li dei vivi qui pro
redemptione nostra
nasci & circūcidi vo-
luisti a iudeis repro-
bati / a Juda oculo
tradi, capi, ligari, et
cum vinculis Anne,
Caiphe, Herodi, et

C. The prayer.

In Ihesus Chryst the
sonne of the lyving God
whiche for our redempcyon dy-
dest vouchesaufe to be borne &
cyrccumcysed / of the Jewes to be
reproued / of Judas with a kyffe
to be betrayed / to be taken / to be
bounde / and with bandes before
Anna / Cayphas / herode / and

Pryme.

Pilate/to be presented/ & before
thē to be illuded with buffettes
blowes/scourges/ & with a rede
to be beten / thy face to be coue-
red with spyttynges to be spyt-
ted with thornes to be crowned
off false recordes also to be accu-
sed / of euyl iudges to be iudged /
and as an innocent lambe be-
ryng the crosse to be led / With
nayles to be throughly perced / W^e
eyfel and gall to be gyuen dryn-
ke vnto / and to be lifte vp in the
crosse among theues to be depu-
ted / With the moost vylest dethe
to dye / and with a spere to be
wounded / thou Lorde by these
moost holy paynes whiche we
thy vnworthy seruauntes doo
rendre and by thy holy passyon
delyuer vs from the paynes of
hell / and vouchesaufe to bryng
vs wretched synners / whyther
as thou broughtest the peny-
tent these crucyfied with the.

Pilato offerri, ac co-
ram eis illudi, col-
laphis alapis fla-
gellis et harundine
cedi, facie velari
sputis conspui, spi-
ritu coronari, a fal-
sis quoq; testib⁹ ac-
cusari, a malis iudi-
cibus iudicari, et vt
agn⁹ innocens cru-
cem tuam ferendo
ad victimā duci, cla-
uis perforari, felle
& aceto potari, atq;
in cruce leuari, inter
latrones deputari,
morte turpissima
mori, & lancea bul-
nerari, tu domine q
has sacratissimas pe-
nas quas nos indige-
ni famuli tui recol-
limus, & per sanctā
passionem tuam li-
bera nos a penis i-
ferni, & pducere dig-
neris nos miseros
peccatores, quo pdux-
isti crucifixū tecum
latronē penitente.

Qui blinis et reg-
nas cū deo patre in
vinitate spiritus sc̃i
Per omnia secula se-
culorum. Amen.

Gloriosa passio dñi
nostri Jesu xpi eru-
at nos a doloze tri-
sti et perducatur nos
ad gaudia paradisi
Amen.

Memoria de com-
passione beate Marie.

Antiphona.

Sancta dei ma-
ter immaculataq;
virgo de qua nasci
deus ipse voluit p
nobisq; miseris obi-
re mortem, te virgo
purissima supplici-
ter precamur ad tu-
um intercedas filiū
vt nobis dignetur
suam largiri gra-
tia, tuaq; intercessi-
one eius sanctissi-
me passionis parti-
cipes fieri.

Which lyuest and reygnest with
God the father in the vnyte of
the holy ghost for ever worldes
Without ende. So be it.

The glorious passyon of our
Lorde Jesu Chryst delyuer vs
from sorowfull heynnesse / and
bryng vs to the ioy of paradys.
So be it.

A memorie of the copassyon
of our lady. The antheine.

Holy mother of god / mayden
immaculate.

Of Whom it pleased god to re-
ceave our nature.

And to dye for vs wretches and
synners deplozate.

We beseeche the hartely byrgyn
moost pure.

To pray to thy son / that it may
be his pleasure.

To graunt vs his fauoure / by
thy intercessyon.

And to be partetakers of his
moost holy passyon.

Hymne.

CThe versycle.

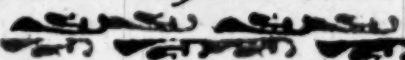
C Holy mother of God / make
thy petycyon. 

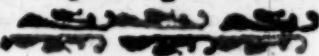
CThe answere.

That we maye obteyne Chry-
stes promyses. 

CThe prayer.

O God whiche vnto man-
kynde / by the fruyte of the
byrgynnyte of the blessed byr-
gyn Mary hast gyuen the gyf-
tes of eternall helth. Graunt to
vs we beseeche / that she for vs
may praye / by whom we haue
receyued the authour of lyfe the
Lorde Jesus Chryste whiche
with the lyueth and reygneeth
God worlde without ende.

So be it. 

CThe glorious passyon of the
byrgyns sonne. 

Byng vs to the blyss of the fa-
thers kyngdom. So be it.

3.

Caterus.

C Ora pro nobis
sancta dei genitrix.

Responsum.

C Ut digni efficiamur
promissionibus
Christi.

Oratio.

Deus qui sa-
lutis eterne
beate Marie virgi-
nitatis secunda hu-
mano generi prima
prestitisti tribue que-
sumus ut ipsam pro
nobis intercedere se-
ciamus per quam ine-
ritum auctorem vite
suscipere. Dominum nos-
trum Iesum christum, qui
tecum vivit et reg-
nat deus. Per omnia
secula seculorum. Amen.
Oratio filii virgi-
nis gloriosa.
Perducatur nos ad ce-
lestia regna. Amen.

The thyrdre houre.



Deus in adiutorium meum intende.

Domine ad adiuuandum me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper & in secula seculorum. Amen. Alleluia.


God bende thy selfe in to my helpe. **L**orde hast the to helpe me.

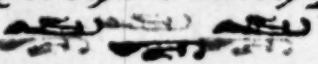
Glorie be to the father/ & to the sonne/ and to the holy ghost.

As it was in the begynnyng/ and as it is now/ & euer shal be. So be it. Prayse ye the lorde.

Thyſde houre.


The hymne.

A One holy ghoſt / o crea-
tour eternall. 

In our mynd to make viſitaciō
And fulſyll thou with grace ſu-
pernall. 


Our hartes that be of thy crea-
cyon. 

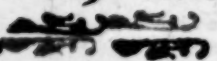
Remember Lorde / authour of
ſaluacyon. 

That ſomtyme of a virgi pure.
Without helpe of mannes ope-
racyon. 


Thou tokeſt vpon the our fray-
le nature. 

And as thou of thy clemencye
and mere mercy ſpecyall.

Above her deſertes haſt choſen
among all other. 

And toke her to ſuche fauour &
grace ſupernall. 

That thou woldeſt be her ſon
and ſhe to be thy mother.

So we beſeche the chryſt moſt
tender. 

A. II.

Hymnus.

A Eni creator
ſpiritus

Mentes tuorum vi-
ſita.

Imple ſuperna gra-
tia,

Que tu creasti pec-
tora.

Memento ſalutis
auctoꝝ,

Quod noſtri quon-
dam corporis,

Ex illibata virgine
ſciscendo formam

ſumpſeris.

Ut nullus eius me-
ritis,

Sed ſola tua clemē-
tia.

Hanc donasti gra-
tiam.

Ut mater tua fieret

Sic Chriſte clemē-
tillime

Concede tuis famu-
lis
Sedius memoria
Habere tui sangui-
nis.

Maria plena gra,
Dei mater alma
Tuū precare filiū
Hoc faueat post exi-
lum.

Gloria tibi dñe

Qui nat⁹ es de vir-
gine
Cum patre et sācto
spiritu.
In sempiterna secu-
la. Amen.


Psalmus, cccii.

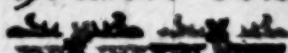
Exultate iusti
domino rec-
tos decet collauda-
tio

Confitemini dño in
cythara, in psalte-
rio decem chordarū
psallite illi.

Cantate ei canticū

Thynde houre

Graunt that thy seruauntes/
with a deuoute moode.
May ostrynes sweetely remēber
The effusyon of thy precyous
bloode. 

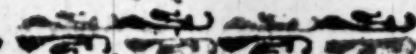
Obyrgyn mary most gracions
O mother of god incoperable.
To thy sonne pray for vs
That he after death be fauou-
rable. 

Glozy be to the lorde of mygh-
tes moost. 

That of a byrgyn was bore.
Glozy to the father and to the
holy ghost. 

To thē be prayse for ever more.
So be it. **C** The. xxi. psalme.

Breioyce in the Lorde) o ye
Bryghteous for it becom-
meth wel the iust to be thāksful.

Prayse the Lorde with harpe/
syng psalmes vnto hym with
the lute and instrument of ten
strynges. 

Syng vnto hym a newe song

Thynde houre.

pea syng lustely vnto hym and
with a good courage.

For the worde of the Lorde is
tru & al his workes are faythful
He loueth mercye & Iugement
the earth is full of the goodnes
of the Lorde.

By the worde of the lord were
the heauens made / and all the
hoostes of them by the brythe of
his mouthe.

He gathereth the waters to-
gether as it were in a bottell / &
layeth vp the depe in secrete.

Let all the earth fere the lord /
and let all them that dwell in
the worlde stande i awe of hym
For loke what he sayeth / it is
done / and loke what he comaū.
deth it standeth fast.

The lord byngeth the counsell
of the hethen to nought / & tour-
neth the deuyses of the people.

But the counsell of the Lorde
endureth / & the thought of his

nouū, bene psallite
ei in vociferatione.

Quia rectū est ver-
bum domini, et oīa
opera eius in fide.

Diligit misericor-
diam et iudiciū, mi-
sericordia dñi ple-
na est terra.

Verbo domini celi
formati sunt, et spi-
ritu dñs eius oīis
virtus eorum.

Congregans sicut
in vtre aquas ma-
ris ponens in the-
sauris abyssos.

Timeat dñm oīs
terra, ab eo autē cō-
moueantur oēs in-
habitantes orbem.

Qm̄ ipse dixit & fac-
ta sūt, ipse mādauit
et creata sunt.

Dñs dissipat con-
silia gentiū, repro-
bat autē cogitatio-
nes populorum.

Consiliū autē dñs
in eternū manet, co-
gitationes cordis

Thynde houre.

eius in generatione
& generationem.

Beata gens cuius
est dñs de⁹ eius, po
pulus quē elegit in
hereditatem sibi.

De celo respexit do
minus, vidit oēs fi
lios hominum, de
preparato habitacu
lo suo, respexit sup
omnes qui habitāt
terram.

Qui finxit singilla
tim corda eorū, qui
intelligit oīa opera
eorum.

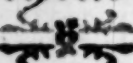
Non saluatur rex
per multā virtutē,
& gygas non salua
bitur in multitudine
virtutis sue.

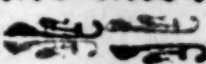
Hallat equus ad
salutē, in abūdātia
autem virtutis sue
non saluabitur.


Ecce oculi dñi sup
metuentes eum, et
eis qui sperant sup
misericordia eius.

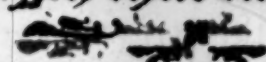
harte from generacyon to gene
racyon. 

Blessed are the people y^r holde
the lord for theyr god! & blessed
are the folke whome he hath
chosen to be his herytage.

The lord loketh downe from
heuen/ and he beholdeth all the
chyl dren of mē/ from his strong
lete he consydereth them that
dwell in the worlde. 

He only hath fashyoned al the
hartes of thē and knoweth all
theyr workes. 


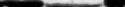

A kynge is not helped by his
awne great hoste / neyther is a
gyant saued by the might of his
awne strength. 

A horse is but a bayne thynge
to saue a mā / it is not the pow
er of his strength that can dely
uer hym. 


Beholde the eye of the lord lo
keth vnto them that fere hym!
& put theyr trust in his mercye.

Thyde houre.

That he maye deliuer theyr
soules from dethe / & to fede the
in the dere tyme. ❧

¶ Let our soule patiently abyde
the lord for he is our helpe and
shelde.   

So shall our harte reioyce in
hym because we haue hoped in
his holy name. ❖❖❖

¶ Let thy mercyfull kyndenesse
(o lord) be vpon vs lyke as we
put our trust in the. 

Glory be to the father. &c.

As it was i the begynnyng. &c

CThe. Crviii. platine.

Blessed are those that be
bndefyled i the way/ whi
the walke i the way of the lord.

Blessed are they that kepe his
testymonyes & seke hym with
theyr hole harte. ❀❀❀

Whiche walke in the wayes &
do no wyckednesse.

Thou hast gyuen strayte charge to kepe thy cōmaūdeinentes

Ut eruat a morte
alias eorum, et stat
eos in fame.

Anima nostra sus-
tinet dñm, quoniā
adiutor et p̄tector
noster est.

Quia in eo letabitur cor nostrum, & in nomine sancto eius sperauimus.

Eiat misericordia
tua domine super
nos, quemadmodum
sperauimus in te.

lozta patri. &c.

Sicut erat in prin
cipio. Plal⁹.cxviii.

Beati imma-
culati in via
qui ambulant in le-
ge domini.

**Beati q̄ scrutantur
testimonia ei⁹ i. toto
coꝛde exq̄runt eum.**

Non enim q̄ operā
tur iniquitatē, ibus
eius ambulauerūt.

Quia mandasti in-
data tua custodiri
mihi.

Thyde houre.

Utinā dirigant bī
mee ad custodiēdas
iustificatiōes tuas.
Quoniam nō confundar
cū persperero in oī-
bus mandatis tuis
Confitebor tibi in
directiōe cordis in
eo quod didici iudi-
cia iusticie tue.

Iustificatiōes tuas
custodiā, non me de-
reliquas usquequaq;
In quo corripit a-
dolescētiō; viā suā,
in custodiendo ser-
mones tuos.

In toto corde meo
exquesiui te, ne re-
pellas me a manda-
tis tuis.

In corde meo ab-
scondi eloquia tua,
ut non peccem tibi.

Benedictus es dñe
doce me iustificatio-
nes tuas.

In labiis meis pro-
nunciaui, omnia iu-
dicia op̄is tui.

O that my wayes were sta-
blysshed to kepe thy statutes.

So shulde I not be confoun-
ded/whyle I haue respecte vnto
all thy cōmaundementes.

I wyll thanke the with an vn-
fayned harte/because I am ler-
ned in the iudgements of thy
ryghteousnesse.

I wyll kepe the statutes/o for-
sake me not vtterly.

Where withall shall a yonge
man clense his way/euen by ry-
lyng hym selfe after thy worde.

With my hōle harte do I seke
the/let me not go wrong out
of thy commaundementes.

Thy wordes haue I hyd with
in my harte/that I shulde not
synne agaynst the.

Praysed be thou (o lord) o te-
che me thy statutes.

With my lyppes wyl I be tel-
lyng out all the iudgements of
thy mouth.

Thyde houre.

I haue great delite in the way
of thy testymonyes/as in al ma-
ner of rycheffe.

I wyll exercyse my selfe in thy
comaundementes/ and haue re-
specte vnto thy fote pathes.

My delyte shall be in thy sta-
tutes I wyl not forget thy wor-
des.

Glorie be to the father/ & to the
sonne/ and to the holy ghost.

As it was in the begynnyng/
& as it is now/ & euer shall be.
So be it.

The. C. xlii. psalme.

Prayse the Lorde for it is
a good thyng / to synge
prayles vnto our god/ yea a ioy
full and pleasaunt thyng it is
to be thankfull.

The Lorde shall buylde vp
Iherusalem and gather togy-
ther the outcastes of Israell.

R.

In via testimonio-
rum tuorum delect-
atus sum, sicut in
omnibus diuitiis.

In mandatis tuis
exercebor, et conside-
rabo vias tuas.

In iustificationib⁹
tuis meditabor, nō
obliuiscar sermones
tuos.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. C. xlii.

Audate do-
minum quo-
niā bonus est psal-
mus, deo nostro sit
iocunda decoraq;
laudatio.

Edificans Ieru-
salem dominus, dis-
persiones israelis
congregabit.

Qui sanat contri-
tos corde, et alligat
contritiones eorum
Qui numerat mul-
titudinem stellarū,
et omnibus eis no-
mina vocat.

Magnus dominus
noster & magna vir-
tus eius, et sapientie
ei⁹ non est numer⁹.

Suscipiens man-
suetos domin⁹, hu-
milians autem pec-
catores usque ad terrā.

Ueritate dñō i cō-
fessione, psallite deo
vostro in cythara.

Qui operit celum
nubibus, et parat
terre pluriā, qui p-
ducit in montibus
fenu, et herbā, serui-
tuti hominum.

Qui dat iumentis
esca ipsorum & pullis
coruorum inuocanti-
bus eum.

Non in fortitudine
equi voluntas habet
bit, nec in tibis viri
beneficentia erit ei.

Thyde houre.

He y'heleth the cōtryte i harte/
& byndeth vp theyr wounde s.

He that telleth the nombre of
the starres & calleth them all by
theyr names.

Great is our Lorde/and great
is his power/yea his wysdome
is infynyte.

The lorde setteth vp the meke
& byngeth the vngodly downe
to the grounde.


O syng vnto the Lorde with
thankes geyng / syng prayles
vpon the harpe vnto our god.

Whiche couereth the heauen
with cloudes / & prepareth rayn
for the erthe / which maketh the
hay & grasse to growe vpon the
moutaynes to the seruyce of mē

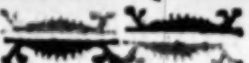
Whiche gyueth fodder vnto the
cattell and fedeth the yonge ra-
uens that call vpon hym.

He hath no pleasure in the
strength of a horse / neyther deli-
teth he in any mannes legges.

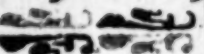
Thyde houre:

But the lordes delyte is in the
that feare hym & put theyr trust
in his mercye. 

Glorie be to the father/ & to the
sonne/ and to the holy ghost.

As it was in the begynnyng/
as it is now/ & ever shal be.
So be it. 

The anthem.

The lord is mercyfull yea so
mercyfull that the earth is full
of his mercye/ by the whiche he
hath sent his sonne borne of a
woman/ and made bonde vnto
the lawe to redeme them that
were vnder y^e law. 

The versycle.

O lord here my prayer. 

The answer.

And let my crye come to the.

R.ij.

Bisplacitū est dñs
super timentes eū,
et in eis qui sperant
super mīa eius.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin
cipio et nunc & sem
per et in secula. secu
lorū. Amen.

Antiphona.

Misericors dñs
adeoq; misericorsq;
ei? misericordia ple
na est terra in qua
misit filiū suū natū
ex muliere, factum
sub lege, vt eos qui
sub lege erant redi
meret.

Oratio.

Dñe exaudi ora
tionem meam.

Responsum.

Et clamor meus
ad te veniat.

Qui sanat contri-
tos corde, et alligat
contritiones eorum
Qui numerat mul-
titudinem stellarū,
et omnibus eis no-
mina vocat.

Magnus dominus
noster & magna vir-
tus eius, et sapientie
ei⁹ non est numer⁹.

Excipiens man-
suetos domin⁹, hu-
milis autem pec-
catores usque ad terrā.

Requie dñō i cō-
fessioe, psallite deo
vostro in cythara.

Qui operit celum
nubibus, et parat
terre pluiā, qui p-
ducit in montibus
fenu, et herbā, serui-
tuti hominum.

Qui dat tumentis
escā ipsorum & pullis
coruorum inuocanti-
bus eum.

Non in fortitudine
equi voluntas habet
bit, nec in tibis viri
beneficentia erit ei.

Thyde houre.

He y' heleth the cōtryte i harte
& byndeth vp theyr woundes.

He that telleth the nombre of
the starres & calleth them all by
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Great is our Lorde/and great
is his power/yea his wysdome
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The lorde setteth vp the meke
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cattell and fedeth the yonge ra-
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He hath no pleasure in the
strength of a horse / neyther deli-
teth he in any mannes legges.

Thynde houre.

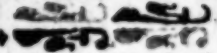
But the lordes delyte is in the
that feare hym & put theyr trust
in his mercye. 

Glorie be to the father/ & to the
sonne/ and to the holy ghost.


As it was in the begynnyng/
as it is nowe/ & ever shal be.

So be it. 

The anthem.

The lord is mercyfull yea so
mercyfull that the earth is full
of his mercye/ by the whiche he
hath sent his sonne borne of a
woman/ and made bonde vnto
the lawe to redeme them that
were vnder y^e law. 

The versycle.

O lord here my prayer. 

The answer.

And let my crye come to the.

R.ij.

Simplacitū est dñs
super timentes eū,
et in eis qui sperant
super mia eius.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin
cipio et nunc & sem
per et in secula secu
lorū. Amen

Antiphona.

Misericors dñs
adeoq; misericorsq;
ei? misericordia ple
na est terra in qua
misit filiū suū natū
ex muliere, factum
sub lege, vt eos qui
sub lege erant redi
meret.

Uersus.

Dñe exaudi ora
tionem meam.

Responsum.

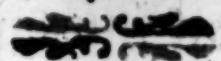
Et clamor meus
ad te veniat.

Collectio.

Orationem tuam
quesumus domine
mentibus nostris in-
funde, ut qui ange-
lo nunciante christi
filii tui incarnatio-
nem cognouimus per
passionem eius et mor-
tem ad resurrectio-
nis gloriam perdu-
camur. Per eundem
dominum nostrum
Iesum christum qui
cum patre et spiritu
sancto uiuit et regnat
benedictus deus. Per omnia
secula seculorum. Amen.

Thyde houre.

C The prayer.

In which by the An-
nuncyacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Ihesus Chryst pomye thy grace
in to our hartes that we trust-
ynge in hym / throughe his pas-
syon & death may be brought to
the glory of the last resurrectio.
By y^e same our lord Iesus chryst
whiche lyueth and reygneeth /
one God / with the father and
the holy ghost worlde without
ende. So be it. 





Thyde houre.



A memory of the passion
of Christ.

Memoria de passio
ne Christi.

A Boute thre houres af-
ter the sonne gan spring
All the Jewes cryed/ Ihesus to
crucifye. 
And in skorne they him clothed
With purple clothyng. 

Arucifige cla-
mitant hoze
tertiarum.

Illulus induitur
veste purpurarum.

R. iii.

Caput et⁹ p⁹gittur
cozona spinarum.

Crucē portat hume-
ris ad locū penarū.

Celestius
Adorā⁹ te chryste
& benedicimus tibi.

Responsum.
Quia per sanctā
passionē tuam rede-
misti mundum.

Oratio.
Domine Je-
su chryste fili
dei viuit & de celis
ad terram de sinu
patris descendisti &
i ligno crucis quicq;
plagas sustinisti,
et sanguinem tuum
preciosum in remis-
sionem peccatorum
nostroꝝ sudisti,
te humiliter implo-
ram⁹ vt i die iudicii

Thyde houre.

And i stede of a crowne / on his
heed they dyd tye.

A crowne of thorne that pry-
ked cruellye.

And had hym forth to a place
where he dyed.

And wth a howge crosse on his
shoulders they layed.

The versycle.

We worshyp the Chryst with
prayse and benedycyon.

The answer.

For thou redimest the world
by thy holy passyon.


The prayer.


O Lorde Ihesu Chryst the
sonne of the lyuynge God
whiche from the bosome of the
father from heauens dydest des-
cende to the earthe / and on the
woode of the crosse dydest suffre
fyue woundes and shed thy pre-
cious blode for the remysyon of
our synnes / we mekely beseeche
the that in the day of iugement

Thyde houre.

We may be on the ryght hande/
and here thy swete sentence.

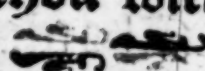
Come ye blessed of my father/
enoy ye the kyngdome prepa-
red for you from the begynnyng
of the worlde. In the whiche
kyngdom thou lyest and reyg-
nest god with y^r father for euer.

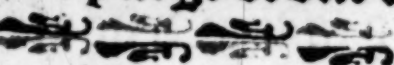
So be it. 

The glorious passyon of our
lorde Ihesu Chryst / delyuer vs
from sorowfull heuynesse / and
brynge vs to the ioyes of para-
dyse. So be it. 

A memory of our lady.

Holy mother of god whi-
che hym hast conceyued.
That of all the worlde / coulde
not worthely be receyued.

Thy sonne beseeche thou with
humble intercessyon. 

Us for to purge of our trasgres-
syon. 

That by thy son redeemed / we
may to the place ascende.

ad dexterā tuā statu-
ti audire mereamur
Venite bñdicti pa-
tris mei percipite reg-
nū q̄ paratū est vo-
bis a cōstitutiōe mū-
di in quo cum patre
vīvis & regnas eter-
naliter deus. Amē.

Gloriosa passio do-
mini nostri iesu xpi
eruat nos a dolore
tristi, et pducatur nos
ad gaudia paradisi
Amen.

**Memoria de bea-
ta Maria.**

Sancta dei ge-
nitrix que cō-
cepisti illum
Quē tot⁹ orbis neq̄
uit comprehendere.
apud illum obtine
tuo pio interuentu
culpas n̄as abluat
Ut perhennis sedē
glorie
Per tuum filium re-
dempti, valeamus
scandere.

Tibi manes cō illo
sine tempore.

Versus.
Ora pro nobis sãc-
ta dei genitrix.

Responsum.
Ut digni efficiamur
promissionib⁹
Christi.

Coratio.
Omnis deus debet
Marie vir-
ginis vtero verbū
suum angelo nunci-
āte, carnē suscipere
voluisti, presta sup-
plicib⁹ tuis, ut qui
eam vere genitricē
dei credimus, eius
apud te intercessio-
nibus adiuvemur.
Per eundem xpm
dñm nostrū. Amen.
Passio filii virgi-
nis gloriosa.
Perducatur nos ad
celestia regna.

Thynde houre
Where thou dwellest with hym
worlde without ende.

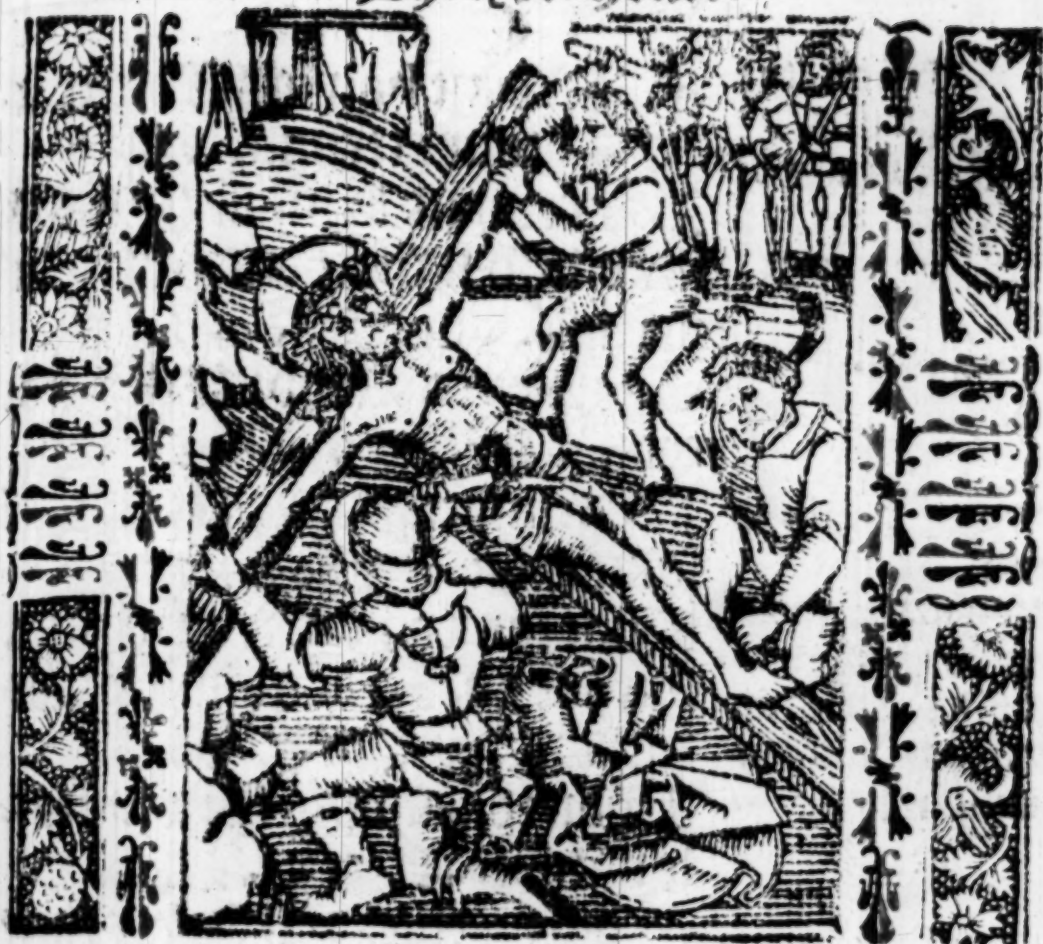
The versycle.
Holy mother of God/ make
thy petycyon. ❖❖❖❖

The answer.
That we may obteyne Chri-
stes promysyon. ❖❖❖❖

The prayer
O God whiche woldest thy
sonne to be incarnate of
the wombe of the blessed virgin
Mary/graunt to thy meke pety-
cyoners/that we whiche beleue
her verely to be y^r mother of god
by her prayers before y^r/we may
be helped. By the same our lord
Christ. So be it.

The glorious passyon of the
virgyns sonne. ❖❖❖❖
Byng vs to the blyss of the he-
uently kyngdome. So be it.

The syxte houre.



God bende thy selfe in
to my helpe.



orde hast the to hel
pe me.

Glorie be to the father/ & to the
sonne/and to the holy ghost.

As it was in the begynnyng/
and as it is nowe/ & euer shalbe
So be it. Prayse ye the lord.

L.

Deus in ad-
iutoriu meū
intende.

Domine ad adiuuandū
me festina.

Gloria patri & filio
& spiritui sancto.

Sicut erat in prin-
cipio & nunc & semp
& in secula seculorū.

Ame. Alleluya.

Chymnus.

Uni creator
spiritus
Mentes tuorum vi-
sita.
Imple superna gra-
tia,
Que tu creasti pec-
tora.

Memento salutis
auctoꝝ,
Quod nostri quon-
dam corporis,
Ex illibata virgine
Nascendo formam
sumpleris.

At nullis eius me-
ritis,
Sed sola tua clemē-
tia.

Hanc donasti gra-
tiam.
Ut mater tua fieret

Sic Chyste clemē-
tissime

Syrte houre.

The hymne.

One holy ghost / o crea-
tour eternall.

In our mynd to make visitaciō
And fulfyll thou with grace su-
pernall.
Our hartes that be of thy crea-
cyon.

Remember Lorde / authour of
saluacyon.

That somtyme of a virgi pure.
Without helpe of mannes ope-
racyon.

Thou tokest vpo the our fray-
le nature.


And as thou of thy clemencye
and mere mercy specyall.
Aboue her desertes hast chosen
among all other.


And toke her to suche fauour &
grace supernall.

That thou woldest be her son
and she to be thy mother.



So we beseeche the chryst most
tender.

Syete houre.

Graunte that thy seruauntes/
with a deuoute moode.
May oftymes sweetely remēber
The effusyon of thy precyous
bloode. 

O virgyn mary most gracious
O mother of God-incōperable.
To thy sonne pray for vs
That he after death be fānou-
rable. 

O lozy be to the lorde of migh-
tes moost. 

That of a byrgyn was boze.
Glory to the father and to the
holy ghost. 
To thē be prayse for euer moze.
So be it. 

Concede tuis famu-
lis
Seplus memoria
Habere tui sangui-
nis.

Maria plena gra,
Dei mater alma
Cui p̄ecare filiū
Hoc faueat post exi-
lium.

Gloria tibi dñe

Qui nat⁹ es de vir-
gine
Cum patre et sācto
spiritu.
In sempiterna secu-
la. Amen.

The anthem.

Taste & se howe frendely. &c.

The. xxxiii. psaline.

I wyll alwaye gyue than-
kes vnto the Lorde / his
prayse shal euer be i my mouth.

L. ij.

Psalmus. xxxiii.

Benedicā dñm
in omni tem-
pore, semp laus ei⁹
in ore meo.

Syrte houre.

In dño letabit aīa
mea, au dīent man-
sueti et lerentur.

Magnificate dñm
mecū, & exaltemus
nōm eius in idip̄sū

Equisiui dñm et
audiuit me, & ex oī-
bus tribulationib⁹
meis eripuit me.

Accedite ad eū & il-
luminamini, & faci-
es vestre non confū-
dentur.

Iste pauper clama-
uit, & dñs exaudiuit
eum, & ex oībus tri-
bulationib⁹ ei⁹ sal-
uauit eum.

Immittit angelus
dñi in circuitu timē-
tiū eū, & eripiet eos.

Gustate et videte
qm̄ suauis est dñs,
beatus vir qui spe-
rat in eo.

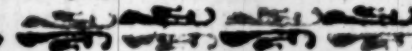
Timete dñm oēs
sancti eius, quoniā

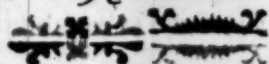
My soule shall make her boost
in the lordē/ the pooze oppressed
shall here therof and be glad.


Opzayse the Lorde with me/
and let vs magnifye his name
together. 

I sought the lordē / & he herde
me/ yea he delyuered me out of
all my troubles. 

Draue ye nere vnto hym/ and
be ye lyghtened/ and your faces
shall not be ashamed.

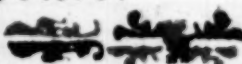
This pooze man cryed vnto
the lordē/ and he herde hym/ yea
& delyuered hym out of all his
troubles. 


The angell of the Lorde pry-
cheth his tente rounde aboute
them that feare hym/ and dely-
uereth them. 

O tast and se how frendely the
lordē is blessed is the man that
trusteth in hym. 


O feare the lordē ye that be his
sayntes for they that feare hym

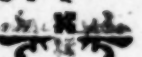
Synte houre.

lacke no thyng. 

The ryche shall wante & suf-
fer hunger / but they which seke
the lord shall wante no maner
of thyng that is good. 

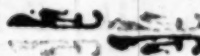
Come hyther (O ye chyldren)
herken vnto me / I wyll teache
you the feare of the lord.

Who so lysteth to lyue & wolde
fayne se good dayes. 

Let hym refrayne his tonge
from euyl / and his lyppes that
they speake no gyle. 

Let hym escheue euyl and do
good / let hym seke peace and en-
sue it. 

For the eyes of the Lorde are
ouer the ryghteous / & his eares
are open to theyr prayers.

But the face of the Lorde be-
holdeth them that do euyl / to
dystroye the remembraunce of
them out of the earth. 

When the ryghteous crye / the
Lorde heareth them / and dely-

L.ij.

non est inopia tibi-
tibus cum.

Diuites eguerunt
& esurierunt, inqui-
rentes autē dñm nō
inueniēti oī bono.

Venite filii audite
me timorē domini
docebo vos.

Quis est homo qui
buit vitam, diligit
dies videre bonos.

Prohibet linguam
suā a malo, & labia
sua ne loquāt doli.

Conuertat a malo &
faciat bonū, inqrat
pacem et persequa-
tur eam.

Oculi domini sup
iustos, & aures eius
ad preces eorum.

Vultus autem dñi
super facientes ma-
la, vt perdat de ter-
ra memoriā eorum.

Clamauerunt iusti
& dñs exaudivit eos

Synte houre.

et ex omnibus tribulationibus eorum liberauit eos.

Iuxta est dominus hiis qui tribulato sunt corde, et humiles spiritu saluabit.

Multe tribulationes iustorum, et de omnibus his liberabit eos dominus.

Custodit dominus omnia ossa eorum, unum ex his non conteretur.

Mors peccatorum pessima, et qui odierunt iustum delinquent.

Redimet dominus animas seruatorum suorum, et non delinquent omnes qui sperant in eo.

Gloria patri et filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

uereth the out of all theyr troubles.

The Lorde is nye vnto them that are contryte in harte / and Wyl helpe suche as be of an humble spyryte.

O reare are the troubles of the righteous / but the lorde Wyl delyuer the out of all.

He kepeth all theyr bones / so that not one of them is broken.

But myssfortune shall flee the vngodly / and they that hate the ryghteous shall be gylt.

The lorde Wyl delyuer the soules of his seruautes / & all they that put theyr trust in hym shall not offende.

Glorie be to the father / and to the sonne / & to the holy ghost.

As it was in the begynnyng / & as it is nowe / & euer shall be. So be it.

Syrte houre.

The. C. xviij. psalme.

O Do wel vnto thy seruaunt
that I may lyue / and kepe
thy wordes.

O pen thou myne eyes / and so
shall I spye oute wonderous
thynges in thy lawe.

I am a straunger vpon earth
o hyde not thy comaundemen-
tes fro me.

My soule breaketh out / for the
beray feruent desyre that I ha-
ue alwaye vnto the iudgemen-
tes.

Thou rebukest the proude /
cursed are they that departe fro
thy commaundementes.

O tourne fro me shame and re-
buke / for I kepe thy testymo-
nies.

Princes also late and spake
agaist me / but thy seruaunt was
occupied in thy statutes.

Psalmus. C. xviij.

Benedicere ser-
uo tuo, vivi-
fica me et custodiā
sermone tuos.

Revela oculos me-
os, et considerabo
mirabilia de lege
tua.

Incola ego sum in
terra, non abscondas
a me mādāta tua.

Ocupiuit anima
mea desiderare iusti-
ficationes tuas, in
omni tempore.

Increpasti supbos
maledicti qui decli-
nāt a mādātis tuis

Aufer a me obpro-
briū et contemptū,
q̃ testimonia tua
exquisiui.

Etenim sederūt p̃ri-
cipes & aduersū me
loq̃bāt, seru⁹ aut tu
us exercebat iusti-
ficationibus tuis.

Syxtc houre.

Nam & testimonia
tua meditatio mea
est & cōsiliū meū iu-
stificationes tue.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. C. xvi.

Laudate dñi
oēs gentes
laudate cū oēs ppli

Qm confirmata est
super nos mīa ei⁹
& veritas dñi ma-
net in eternum.

Gloria patri et fi-
lio & spiritui sancto

Sicut erat in prin-
cipio & nunc et sem-
per & in secula secu-
lorum. Amen.


Antiphona.

T Gustate et bide-
te qm suavis ē dñs
beat⁹ vir q sperat in
eo, nā p̄es n̄i spe-
tauerunt in te dñe.

Hoz in thy testymonyes is my
delyte & they are my cōcellers.


Glorie be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
& as it is nowe / & euer shall be.

So be it. 

The. C. xvi. psalme.

O prayse the Lorde all ye
gentyles / laude hym all
ye people. 

Hoz his mercytull kyndnes is
euermore & more towarde vs /
and the trueth of the Lorde en-
dureth for euer. 

Glorie be to the father / and to
the sonne / and to the holy ghost

As it was in the begynnyng /
& as it is nowe / & euer shall be.

So be it. 

The anthem.

Taste and se howe frendely
the Lorde is / blessed is the man
that trusteth in hym / for our fa-
thers (lorde) hoped in the / they

Syrte houre.

trusted in the & thou dydest de-
lyuer the they called vpon the
& were holpen / they put theyr
trust in the and were not con-
founded. ❧❧❧❧

¶ The versycle.

¶ O lord here my prayer.

¶ The answer.

¶ And let my crye come to the.

¶ The prayer.

In orde whiche by the An-
nuncyacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Ihesus Chryst powre thy grace
in to our hartes that we trust-
ynge in hym / throughe his pas-
syon & death may be brought to
the glory of the last resurrectiō.
By y^e same our lord Iesus christ
whiche lyueth and reygnech /
one God / with the father and
the holy ghost worlde without
ende. So be it. ❧❧❧❧

¶

sperauerunt in te &
liberasti eos, inuo-
cauerunt te & salui
facti sunt, speraue-
runt in te et non sūt
confusi.

¶ Versus.

¶ Dñe exaudi ora-
tionem meam.

¶ Responsum.

¶ Et clamor meus
ad te veniat.

¶ Oratio.

O Ratiā tuā
quesum⁹ dñe
mētibus nostris in-
funde, vt qui ange-
lo nunciante christi
filii tui incarnatio-
nē cognouim⁹ per
passionem ei⁹ & mor-
tem ad resurrectio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Iesum christū qui
cum patre & spiritu
scō viuūt et regnat
vn⁹ deus. Per oīa
scla seculorū. Amē.

The nynty houre.



Memoria de passione Christi.

A memory of the passion of Christ.

Dia sexta Jesus est cruci conclauius.

At the syrte houre spryng-
yng before the mydday.
Jesus hande & fote/to the crosse
they nayled. ~~~~~~~~~
With the shamfullest deth that
they contryeue may.

Syete houre.

They hong hi bytwene. ff. the-
ues y^e the blode dowlne trayled
And thā for payne great thurst
hym assayled.

his thurst for to quenche / they
profered hym gall.

This lambe so illuded bought
our synnes all.

C The versycle.

We worlshyp the Christ with
praysle and benedycyon.

C The answer.

For thou redemest the world
by thy holy passyō.

C The prayer.

In orde Ihesu Chryst the
sonne of the lyving god
whiche for our redempcyon in
the syete houre dydest ascende
the patryble of the crosse / and
shedest thy bloode thorow the thy
syue woundes for the remys-
syon of our synnes / We mekely
beseeche the that after oure dea-
the throught the meryste of that

Oratio.

Atq; cum latronib⁹
pendens deputat⁹.

**De tormentis sit-
iens felle saturatus
Agnus crimen de-
luit sic ludificatus.**

C Uertus.

Adorā⁹ te chryste
& benedicimus tibi.

C Responsum.

Quia per sanctā
passionē tuam rede-
misti mundum.

C Oratio.

Domine Je-
su chryste fi-
li dei vivi qui hora
sexta pro redempti-
one mundi, crucis
patibulū ascendisti,
et sanguinem tuum
preciosū, per quinque
vulnera tua ī remis-
sionē peccatorū nostro-
rū fudisti, te humili-
ter deprecamur, ut
post obitum nostrū

per eandē passionē,
nos paradisi ianu-
am introite merea-
mur. Qui uiuis et
regnascū deo patre
in unitatē spūs scī
deus per oīa secula
seculorum. Amen.

Gloriosa passio do-
mini nostri iesu xpī
eruat nos a dolore
tristi, et poucat nos
ad gaudia paradisi
Amen.

Memoria de beata
Maria.

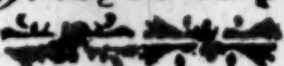
O Beata maria
et sācta uirgo
que de spiritu sācto
concepisti filiū dei
altissimi, trinam re-
gentem in aeternam,

nostri ob tuam cha-
ritatem memorare,
que cū deo gloria-
ris, ora p nobis ad
deum, et auertas in-
dignationem suā a
nobis.

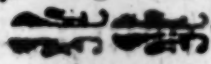
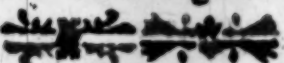
Synte houre.

saine passion we may entre the
gate of paradysē whiche lyueth
and reygneſt god with god the
father in the vnyte of the holy
ghost / worlde without ende.

So be it. 

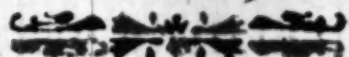
The glorious passyon of our
lorde Ihesu Chryſt / delyuer vs
from sorowfull heuynesse / and
brynge vs to the ioyes of para-
dysē. So be it. 

A memorye of our lady.

O Blessed Mary / and holy
byrgyn. 
Whiche dydest conceyue of the
holy ghost. 

The gouernoure of the tryple
engyn. 

The sonne of god of myghtes
moost. 

Remember vs of charyte.
which of god hast cōtemplaciō
To pray for vs to the deite
To tourne from vs his indyg-
nacyon. 

Syrte houre.

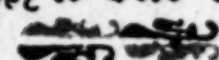
CThe versycle.

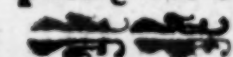
Choly mother of God make
thy petcyon. 


CThe answer.

Chat we may obteyne Chri
stes promyses. 

CThe prayer.

A our fraggylte mercy=
full God / Graunt thy
helpe that we which of the ho=
ly mother of God and byrgyn
Mary do make reneimbraunce
by the helpe of her intercessyon
we maye ryse from our iniqui=
ties thoroowe Chryst our lord.
So be it. 

Che glorious passyon of the
byrgyns sonne. 

Bynge vs to the blyss of the
heuenly kyngdom. 

CUersus.

Ora pro nobis sc̃ta
dei genitrix.

Responsum.

Cut digni efficiamur
promissionib⁹
Christi.

COratio.

A Oncede mi=
sericors de⁹
fragilitati nostre p=
sidiu, vt qui sc̃te dei
genitricis et virgi=
nis marie memoriã
agun⁹, intercessio=
nis eius auxilio, a
nostris iniquitati=
bus resurgamus.
Per xpm dñm no=
strum. Amen.
Passio filii virginis
gloriosa.
Perducatur nos ad ce=
lestia regna.



The nyth houre.



Deus in adiutorium meum intende.

Dñe ad adiuuandum me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semper & in secula seculorum.

Amen. Alleluia.

God bende thy selfe in to my helpe. **L**orde hast the to helpe me.

Glorie be to the father / & to the sonne / and to the holy ghost.

As it was in the begynnyng / and as it is now / & euer shalbe. **S**o be it. **P**rayse ye the lord.

Myth houre.

The hymne.

A One holy ghost / o crea-
tour eternall.

In our mynd to make visitaciō
And fulfyll thou with grace su-
pernall.

Our hartes that be of thy crea-
cyon.

Remember Lorde / authour of
saluacyon.

That somtyme of a virgi pure.
Without helpe of mannes ope-
racyon.

Thou tokest vpo the our fray-
le nature.

And as thou of thy clemencye
and mere mercy specyall.

Above her desertes hast chosen
among all other.

And toke her to suche fauour &
grace supernall.

That thou woldest be her son /
and she to be thy mother.

So we beseeche the chryst most
tender.

Hymnus.

A Eni creator
spiritus

Mentes tuorum vi-
sita.

Imple superna gra-
tia.

Que tu creasti pec-
tora.

Memen to salutis
auctoꝝ,

Quod nostri quon-
dam corporis,

Ex illibata virgine
Nascendo formam

sumpsit.

Et nullis eius me-
ritis,

Sed sola tua clemē-
tia.

Hanc donasti gra-
tiam.

Ut mater tua fieret

Sic Chyste clemē-
tissime

Concede tuis famu-
lis
Sæpius memoriã
Haberetui sangui-
nis.

Maria plena gfa,
Dei mater alma
Cum precare filiũ
Hoc faueat post exi-
lium.

Gloria tibi dñe

Qui nat⁹ es de vir-
gine
Cum patre et sãcto
spiritu.
In sempiterna secu-
la. Amen.

Antiphona.
Dñs p̃poe est. &c.
Psalmus. lxxvi.

DE⁹ miseria-
nostri & be-
nedicat nobis, illu-
minet vultũ suũ sup
nos & misereat ñri.
Ut cognoscam⁹ in-
terra viã tuã in oĩ-
bus gentibus salu-
tare tuum.

Anth houre

Graunte that thy seruantes
with a deuoute moode.
May oftymes sweetely remēber
The effusyon of thy precyous
bloode.

O virgyn mary most gracious
O mother of God incōperable.
To thy sonne pray for vs
That he after death be fãnou-
rable.


Glozy be to the lorde of mygh-
tes moost.

That of a byrgyn was boze.
Glozy to the father and to the
holy ghost.
To thẽ be prayse for euer more.
So be it. ¶ The antheine.

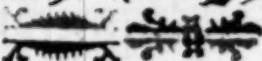
¶ The lorde is nye vnto. &c.
¶ The. lxxvi. psaline.

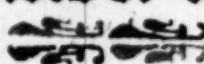
GOD be mercyful vnto vs
blesse vs and shewe the
lyght of his countenaunce vpo
vs and haue mercye vpon vs.
That we may know thy way
vpo the earth thy sauyng helth


Anyth houre

among all heathen. 

Let the people prayse the (O
god) yet let al people prayse the
O let the people reioyce and be
glad / that thou iudgest the fol-
ke ryghteously / and gouernest
the nacyns aboue earth.


Let the people prayse the (O
lorde) let all people prayse the /
the earth hath brought forth
her fruyte. 

God (euē our awne god) gyue
vs his blessing / god blesse vs / &
let all the endes of the worlde
feare hym. 

Glorie be to the father / and to
the sonne / and to the holy ghost
As it was in the begynnyng /
& as it is now / & euer shall be.
So be it. 

In the. Cxviii. psalme.

My soule cleueth to the
dust / o quyen thou me
accordyng to thy worde.

I knowleged my wayes / and


Confiteantur tibi
populi deus, confi-
teant tibi ppli oēs.

Etentur & exultēt
gentes, qm iudicas
populos inequitate
& gentes in terra di-
rigis.

Confiteant tibi po-
puli deus, cōfiteant
tibi populi oēs ter-
ra dedit fructū suū.

Benedicat nos de-
us noster bñdicat
nos deus: & metuāt
eū oēs fines terre.

Gloria patri et fi-
lio & spiritui sancto

Sicut erat in prin-
cipio & nunc et sem-
per & in secula secu-
lorum. Amen.

Psalmo. C. xviii.

Adhēsit pau-
amēto anima
mea, biuifica me se-
cundū verbū tuū.

Uias meas enūcia

ut & exaudisti me,
doce me iustificatio-
nes tuas.

Quam iustificatio-
num tuarum instrue
me, et exercebor in
mirabilibus tuis.

Omittavit ani-
ma mea pro te tedio,
confirma me in ver-
bis tuis.

Quam iniquitatis
amoue a me, & de le-
ge tua miserere mei

Quam veritatis ele-
gi, iudicia tua non sunt
oblitus.

Adhesisti testimoniis
tuis domine, noli me con-
fundere.

Quam mandatorum
tuorum cucurri, cum
dilatasti cor meum.

Gloria patri & filio
& spiritui sancto.

Eicut erat in prin-
cipio & nunc & semper
& in secula seculorum.
Amen.

Fourth houre.

thou herdest me / **O** teache me
then thy statutes.

Make me to vnderstande / the
way of thy commaundementes /
and so shall I talke of thy won-
derous workes.

My soule slombreth for verye
weyrynesse / **O** set me vp accor-
dyng to thy worde.

Take fro me the way of liqui-
te and graunte me mercy accor-
dyng to thy lawe.

I haue chose the way of truth
thy Judgementes haue I not
forgotten.

I sticke vnto thy testimonyes
o lord confounde me not.

I haue ronned the waye of thy
commaundementes when thou
hast comforted my harte.


Glorie be to the father / and to
the sonne. & to the holy ghost.

As it was in the begynnyng /
& as it is now / & euer shall be.
So be it.

Mynt houre.

The. C. xliij. psalme.

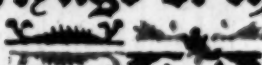
I wyll magnifye the (o my
Lorde and kyng) I wyll
prayse thy name for ever & ever
Euery day wyll I gyue than-
kes vnto the / and prayse thy
name for ever and ever.

Great is the Lorde and mer-
ueylous worthy to be praysted/
there is no ende of his great-
nesse. 

One generacyon shall prayse
thy workes vnto an other / and
they shall declare thy power.

They shall be talkyng of thy
worship / thy glory & shal shew
forth thy wonderous workes.

So that men shall speake of
the myght of thy merueylous
actes and tell of thy greatnesse

The memoryall of thy abun-
daunt kyndenesse / shalbe shew-
ed and men shall synge of thy
ryghteousnesse. 

The Lorde is patient and
R. ij.

Psalmus. Cxliij.

Exaltabo te de-
us meus rex,
& bñdicā noi tuo in
seculū & in sc̃m sc̃i.
Per singulos dies
bñdicā tibi, & lauda-
bo nomen tuū in se-
culū & in seculū sc̃i.
Magn⁹ dñs & lau-
dabilis nimis, et
magnitudinis eius
non est finis.

Generatio & gene-
ratio laudabit opa
tua, et potentiā tuā
pronunciabunt.

Magnificentiā glo-
rie s̃ctitatis tue lo-
quentur, et mirabi-
lia tua narrabunt

Et virtutē terribi-
lium tuorum dicent
& magnitudinē tuā
narrabunt.

Memoriam abun-
dātie suauitatis tue
eructabunt, & iusti-
cia tua exultabunt.

Miseratoꝝ & miseri

Hynd houre.

coris dñs, patiens &
multū misericors.

Suavis est domi-
nus vniuersis, & mi-
serationes eius sup
oia opera eius.

Confiteantur tibi
dñe oia opera tua, &
lecti tui bñdicāt tibi.

Gloriā regni tui di-
cent, & potentiā tuā
loquentur.

Ut notā faciant fi-
lius hoīm potentiā
tuam, & gloriā mag-
nificentie regni tui.

Begnū tuū regnū
oīm seculorū, & dñā-
tio tua in oī genera-
tione & generationē

Fidelis dñs in oī-
b⁹ verbis suis, & sā-
ct⁹ in oīb⁹ opib⁹ suis.
Alleuat dñs oēs q̄
corruūt, & erigit oēs
clilos,

Oculi oīni in te spe-
rant dñe, & tu das
escā illorū in tempo-
re oportuno.

Aptis tu mandā tua

merciful/ longe sufferynge and
of great goodnes.

The lord is louyng to euery
man/ and his mercy is ouer all
his workes.

All thy workes prayse the (o
Lorde) and thy sayntes gyue
thanke vnto the.

To shewe the glorie of thy
kyngdom & talke of thy power

That thy polwer thy glorie &
myghtynesse of thy kyngdome
myght be knowen vnto men.

Thy kyngdome is an euerla-
styng kyngdom & thy dominio
endureth thoroowe out all ages

The lord is faythful in al his
promyses/ & holy i al his workes


The lord vpholdeth all such
as shulde fall/ and lyfteth vp al
them that be downe.

The eyes of all wayte vpon
the and thou gyuest them their
meate in due season.

When openest thy hande and

Antiphonne

fullest all thynges luyng with
plenteousnesse. 

The lord is ryghteous in all
his wayes and holy in all his
workes. 

The lord is nye vnto all the
that call vpon hym/ yea all such
that call vpon hym faithfully.

He wyl fulfyl the desyre of the
y^e feare hym/ he wyl here they^r
crye and wyl helpe them.

The Lord preserveth all the
that loue hym/ and wyl scatter
abrode all the vngodly.

My mouth shall speake the
praise of the lord/ let all fleshe
gyue thākes vnto his holy na-
me for ever and ever.

Glorie be to the father/ & to the
sonne/ and to the holy ghost.

As it was in the begynnyng/
as it is now/ & ever shall be.
So be it. ¶ The antienne.

The lord is nye vnto al the
that cal vpon hym/ yea all such

Antiph.

& impleat omne ani-
mal benedictione.

Iustus dñs in oib⁹
bus suis, & san-
ctus in oibus ope-
ribus suis.

Prope est dñs oib⁹
inuocantibus eum,
oibus inuocantib⁹
eum in veritate.

Voluntatē timētiū
se faciet, & deprecā-
tionē eorū exaudiet
& saluos faciet eos.

Custodit dñs oēs
diligentes se, & oēs
peccatores dispdet.

Laudationē dñi lo-
quetur os meū, & be-
nedicat oīs caro no-
mini sancto eius, in
seculum & in seculū
seculi.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nūc et semp
& in secla seclorū. Am.

Antiphona.

Prope est dñs oib⁹
inuocantib⁹ eū, oib⁹

inuocantibus eū in
veritate ideo in ve-
ritate inuocabo te
domine.

C Versus.

Dñe exaudi ora-
tionem meam.

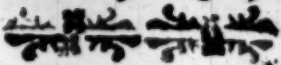
C Responsum.

Et clamor meus
ad te veniat.

C Oratio.

O Ratiam tuā
quesum⁹ dñe
mētibus nostris in-
funde, vt qui ange-
lo nunciante christi
filii tui incarnatio-
nē cognouim⁹ per
passionem ei⁹ ⁊ mor-
tem ad resurrectio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Jesum christū qui
cum patre ⁊ spiritu
scō viuūt et regnat
vn⁹ deus. Per oīa
scla seculorū. Amē.

Anyth houre.

that call vpon hym faythfully/
wherfore to y^e (o lord) faythful-
ly wyll I praye. 

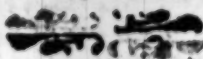
C The versycle.

C O lord here my prayer.

C The answer.

C And let my crye come to the.

C The prayer.

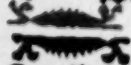
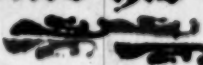
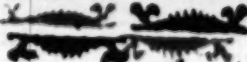
Iorde whiche by the An-
nuncyacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Jhesus Christ/powre thy grace
in to our hartes that we trust-
ynge in hym/ throughe his pas-
syon ⁊ death may be brought to
the glory of the last resurrectiō.
By y^e same our lord Jesus christ
whiche lyueth and reygneth/
one God / with the father and
the holy ghost worlde without
ende. So be it. 

Anyng hour.



A memorie of the passion
of Christ.

Memoria de pas-
sione Christi.

Our mercyfull lord Jesus
goddes sonne. 
Callynge vnto his father al-
myghtye. 
Yelded vp his soule / and full
vpon noone. 

Dora nona do-
minus Jesus
expirauit.
Vely clamans patri

Spiritu comendauit

terra tunc cotremu
it et sol obscurauit.

Latus eius lancea
miles perforauit.

Versus.

Adoramus te xpe &
benedicimus tibi.

Responsum.

Misa per sancta
passione tuam rede
misti mundum.

Oratio.

Afficientur
nobis dñe
misericordissime Je
su xpe ocs passioes
tue & afflictioes defe
dantq; nos ab oi tri
bulatioe & angustia
ab oi dolore & tristi
cia, ab oib; periculis
& miseria, ab oi pctō
& cordis imunditia,
ab oi scādalo & infā
mia, a morbis ma
lis aīe & corpōis, et

Synth houre.

The spyryte departed frō that
blessed body. 

The sonne wared darke / the
earth quake wonderfly.

Great merueylous thynges to
beholde and here. 

And yet a knyght perced his
harte with a spere.

The versycle.

We worshyp the Christ with
prayse and benediction

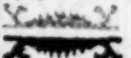
The answere.

For thou redemest the world
by thy holy passion.

The prayer.

Al thy passyons & thy
afflictions most mercy
full lorde Jesu Chryst helpe vs
and defende vs from all trou
ble / and anguysshe / from all so
rowe & heuynes / frō al perylles
& wretchednesse / from all synne
and harte vncleennesse / from all
sclaunder and infamy / from
euyl dyseases of soule and body

Nynth houre.

from sodeyne death / from all
persecucion of our enemyes by
syble and unysyble / for we wel
knowe that by thy passyon we
shal be saued. Therefore with a
confydence of the large and in-
mesurable pytie we beseeche the
moost mercyful sauyour for thy
moost benygne and holycst pas-
syons that thou wylte protecte
vs by thy gracyous helpe / and
kepe vs from all euyl / and gyue
vs grace that as we thus do re-
member thy passyon and death
in the whiche thou dydest flee
our synne i thy body / so we may
also mortyfie our synnes in our
bodies and on our backes take
thy crosse & folowe the whiche
lyuest & reygnest worlde with-
out ende. So be it. 

The glorious passyon of our
lorde Ihesu Chryst / delyuer vs
from sorowfull heynesse / and
brynge vs to the ioyes of para-

D.

a morte subitanea &
impulsa, ab oī psecu-
tione inimicorū visibi-
liū & invisibiliū, scim⁹
enī qd p passionē tuā
salui erim⁹. ideo de i-
mēsa tua pietate cō-
fisi te deprecamur pul-
sime saluator, p be-
nignissimas scripsi-
masq; passiōes tuas
ut benigno nos pte-
gas auxilio, ab oīq;
malo nos preserues
& nobis eā cōcedas
grā qd sicut nos pas-
sionē tuā & mortē re-
colimus in qua nēm
peccatū in tuo corpore de-
struxisti ita & nos in
nris corporib⁹ nra
peccatā mortificare pos-
sum⁹ & tuā tollerē cru-
cē ad sequēdū te, qui
viviis & regnas, per
oīa scēla scēlorū. Amē.

Gloriosa passio do-
mini nostri iesu xpi
eruat nos a dolore
tristi, & pducāt nos
ad gaudia paradisi
Amen.

Memoria de bea-
ta Maria.

O Mater dei gra-
tiosissima, cui
Johānem xps com-
mendavit dicens,
mulier ecce filius
tuus ut tuos lini-
cet dolores, deinde
Johanni dixit, ecce
mater tua, ita et cre-
ditum est p^{re} cete-
ris ut te consolare-
tur. simili nos pie-
tate confortata in hac
valle miserie tuas
ora p^{ro} nobis filii
Jesum ut ad eter-
nam gloriam nos
perducatur.

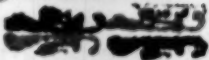
Versus.

Ora p^{ro} nobis
sancta dei genitrix.

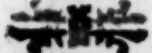
Responsum.

Ut digni efficiamur
promissionibus
Christi.


Fynny honre.

Dylse. So be it. 

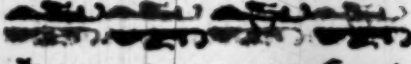
A memorie of our lady.

O Mother of God moost
gracious. 

To whom Chryste Johā dyd
commende. 

Sayenge mulier ecce fili^{us} tuus
Thy sorowes that he wolde a-
mende. 

Then shortly after he sayde
To Johā beholde thy mother.
Th^{is} in hym y^e truste was layd

To comforte the above all
other. 
with lyke pytye comforte vs
In this vale of myserye
And pray to thy sonne Jesus.
To bryng vs to eternal glorie.

The versycle.


Holy mother of God make
thy petycyon. 

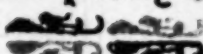
The answer.

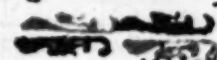
That we may obteyne christes
promyses. 

Synth houre.

The prayer.

O Lorde Iesu Christ which
beyng among men were
founde as man hauyng the ex-
peryence of al our miseries / on-
ly that thou lackest synne / for
that excedyng charytye which
so farre ouercommed the / take
pytye on vs / and graunt vs by
the intercessyon of thy glorious
mother (whō so interelye thou
dydest loue) to be boyde of all
the myserye of synne & all other
worldely aduersytyes with the
pacyentlye to suffre / whiche ly-
nest and reygnest God worlde
without ende. So be it. 

The glorious passyon of a
byrgyns sonne. 

Wrynge vs to the blyss of the
heuenly kyngdom. 

D.ij.



Oratio.

Omnine Je-
su Christe q
inter homines inue-
tus es vt homo oim
nostrarū miseriā
expert⁹, peccati ta-
men inexpertus, ob
illam immensā carī-
tatē que te supera-
uit, miserere nostri,
nobisq; largiri dig-
neris, p intercessio-
nē tue gloriose ma-
tris quā sic intīme
dilexisti nos ab oī
peccati miseria ba-
ctos esse, & oīs mū-
di aduersitatē stern
patienter tollerare.
qui viuīs & regnas
de⁹ p oīa scla scloꝝ.
Amen.

Passio filii virgi-
nis gloriosa.

Perducatur nos ad
celestia regna.

The euen song.



What is mente by this
woꝛde euen song.


Lyke as the seruyce that we
be dayly accustomed to saye in
p^r moꝛnyng is called (Matins)
Euen so is the seruyce vled to
be sayd oꝛ songe towarde eue-
nyng called (Euen song)

Euensong.



God bende thy
selfe into my helpe
Forde hast the
to helpe me.

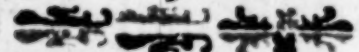
O loze be to the
father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
& as it is now / & euer shall be.
So be it. 

C The antheime.

O howe moche ought. &c.

C The. Cri. psalme.

Blessed is the man that
fereth the lorde and hath
great delyte in his comaunde-
mentes. 

His sede shall be myghty vpo
the earth / the generacion of the
faythfull shall be blessed.

Rychesse & plenteousnesse shall
be in his house / and his ryghte-
ousnes endureth for euer.

Unto the godly there aryseth
by lyght in the darkenes / he is

O. iij.

Deus in adi-
utoriu meū
intende.

Dne ad adiuuan-
dum me festina.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, & in secula secul-
lorum. Amen.

Antiphona.

Quātas debem⁹. &c

Psalmus. C. xi.

Beatus vir q
tinet dñm,
in mandatis ei⁹ vo-
let nimis.

Potens i terra erit
semen eius, genera-
tio rectorum bene-
dicetur.

Gloria et diuitie in
domo eius, & iusti-
cia ei⁹ manet in se-
culum seculi.

Eroptum est in te-
nebris lumen rectis

misericoꝝ & misera
toꝝ et iustus.

Iocundus homo q̄
miseretur & cōmo-
dat, disponit sermo-
nes suos in iudicio.

Quia in eternū nō
cōmouebit, i memo-
ria eterna erit iust⁹.

Ab auditōe mala
non timebit, para-
sum coꝝ eius spera-
re in dño.

Confirmatū est coꝝ
eius nō cōmouebit,
donec despiciat mi-
nicos suos.

Disposit dedit pau-
peribus, iusticia ei⁹
manet in sc̄m sc̄m,
cornu eius exaltabi-
tur in gloria.

Peccatoꝝ videbit &
irascetur, dentibus
suis fremet & tabes-
cet, desiderii pecca-
toꝝum peribit.

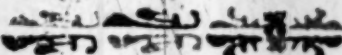
Gloria patri & filio
& spiritui sancto.

Evensong.

mercyfull louyng / & righte.

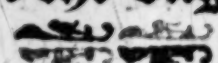
Well is he that is mercifull
and lendeth gladly / & pondreth
his wordes with dyscrecyon.

For he shall neuer be moued /
the ryghteous shall be had in
an euerlastyng remembraunce.

He wyl not be afrayde for any
euyl tydynge / his harte stan-
deth faste and beleueth in the
lorde. 

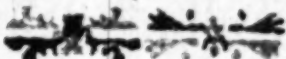
His harte is stablysshed / he
wyl not shyynke vntyll he se
his desyre vpon his enemyes.

He hath delte abroad and gy-
uen to the poore / his righteous-
nes remayneth for ever / his ho-
ne shall be exalted with honour.

The vngodly shall se it and it
shal greue him / he shall gnasshe
with his tethe and consume a-
waye the desyre of the vngod-
ly shall peryshe. 

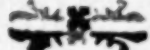
Gloꝝy be to the father / and to
the sonne / & to the holy ghoſt.

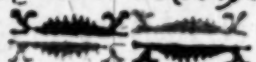
Eucheloug.

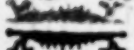
As it was in the begynnyng/
as it is now/ & ever shall be.
So be it. 

Sicut erat in prin-
cipio & nunc & semp
& in secula seculorū.
Ame.

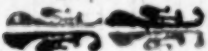
The. Cxi. psalm.

Prayse the Lorde (O ye
seruauntes) o prayse the
name of the lorde. 

Blessed be the name of y^e lorde
from this tyme forth and for
mer more. 

The lordes name is worthye
to be praysed/ from the rysynge
vp of the sonne vnto the goyng
downe of the same. 

The Lorde is hye aboue all
heathen/ and his glozve aboue
the heuens. 

Who is lyke vnto the Lorde
our God that hath his dwel-
lynge so hye whiche humbleth
hym selfe to beholde that is in
heauen and earth. 

Psalmus. Cxi.

Laudate pne-
ti dñm, lau-
date nomen dñi.

Sit nomen dñi be-
neditū, ex hoc nunc
& vsq in seculum.

A solis ortu vsq
ad occasum, lauda-
bile nomen domini.

Excellus super om-
nes gentes domin⁹
& super celos gloria
eius.

Quis sicut domin⁹
deus noster, qui in
altis habitat humi-
lia respicit in celo et
in terra.

Euenfong.

Excitans a terra
inopē, & de stercore
irrigens pauperem

Ut collocet eum cū
principibus, cū prin-
cipibus populi sui.

Qui habitare facit
Sterile in domo, ma-
trē filiorum letantē.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc & sem-
per & in secula secu-
lorum. Amen.

psalmus. C. xliii.

In exitu israel
de egypto, do-
mus Jacob de po-
pulo barbaro.

Acta est iudea
sanctificatio ei⁹, is-
raell potestas eius.

Mare vidit & fugit
iordanis conuersus
est retrosum.

Montes exultaue-
rūt vt arietes, & col-

Whiche takest vp the symple
out of the dust / and lyftest the
poore out of the myze.

That he may set hym among
the prynces / euen amonge the
prynces of the people. ❧

Whiche maketh the baren wo-
man to kepe house / and to be a
ioyfull mother of chyl dren.

Glorie be to the father / & to the
sonne / and to the holy ghost.

As it was in the begynnyng /
and as it is now / & euer shalbe
So be it. ❧

The. C. xliij. psalme.

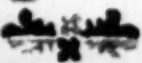
When Israel came forth
of Egipte & the house
of Jacob frō among the stra-
nge people. ❧

Juda was made his sāctuary
Israell his domynyon.

The see sawe that & fled / Jor-
dan tourned backe. ❧


The mountaynes skyped ly-
ke rammes & the lytell hylles

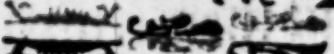
Enensong.

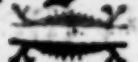
lyke yong shepe. 

What ayled the (O thou see)
that thou fleddest / & thou Jor-
dan turnedest backe.

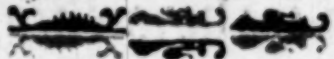
Ye mountaynes that ye skyp-
ped lyke rammes / and ye lytell
hylles lyke yong shepe.

The erth trembled at the pre-
sence of the lord / at the presence
of god of Jacob. 

Which tourned the harde rot-
kes in to a standynge water / &
y flynt stone in to spryngynge
welles. 

Not vnto vs (o lorde) not vn-
to vs / but vnto thy name gyue
the prayse / for thy louyng mer-
cy and faythfulnesse. 

Wherefore shall the heathen
say / where is nowe theyr god.

As for our god / he is in heuen
he dothe what so euer it plea-
seth hym. 

Theyr ymages are but syluer
& golde eue the worke of menes

p.

les sicut agni ouis.
Quid est tibi mare
quod fugisti, et tu
iordanis quia con-
uersus es retrosum.
Montes exultastis
sicut arietes, & col-
les sicut agni ouis.

A facie dñi mota
est terra, a facie dei
Jacob.

Qui conuertit pe-
trā in stagna aqua-
rū, & rupem in fon-
tes aquarum.

Non nobis dñe nō
nobis, sed nomini
tuo da gloriam, sup
misericordia tua et
veritate tua.

Quando dicant
gentes ubi est deus
eorum.

Deus autē noster
in celo, omnia que-
cunq; voluit fecit.

Simulacra gentiū
argentū & aurū, ope-
ra manūū hominū.

Os habent et non loquentur, oculos habent et non videbunt

Nares habent et non audient, nares habent et non odorabunt

Manus habent et non palpabunt, pedes habent et non ambulabunt non clamabunt in gutture suo.

Similes illis fiunt qui faciunt ea, et omnes qui confidunt in eis

Domus israel speravit in domino, adiutor eorum et protector eorum est.

Domus aaron speravit in domino, adiutor eorum et protector eorum est.

Qui timent dominum speraverunt in domino adiutor eorum et protector eorum est.

Evenlonge.

handes.

They have mouthes & speke not/eyes haue they but they se not.

They haue eares & heare not noses haue they but they smell not.

They haue handes and hande not/fete haue they but they can not go/nether can they speke in theyr throte.

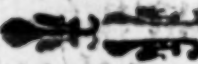
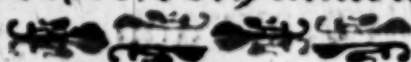
They that made the let them be lyke vnto the: & lyke al such that put theyr trust in them:

But let the house of israel put theyr trust in the Lord/for he is theyr socoure and defence.

Let the house of Aaron put theyr trust in the Lord/for he is theyr socoure and defence.

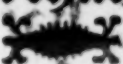
They that feare the Lord: let them put theyr truste in the Lord for he is theyr socoure & defence.


Euenlonge.

The Lorde is myndefull of
vs/and blesseth vs/ he blesse th
the house of Israel / he blessed
the house of Aaron. 
Lee he blesseth all them that
feare the Lorde/both smal and
great. 

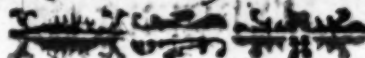
The Lord increase you more
you and your chyldren.

For ye are the blessed of the
Lord which made heuē & erth.
All the whole heuens are the
Lordes / but the earth hath he
giuen to the chyldren of men.

The deed prayse not the (O
Lorde) nether all them that go
downe in to silence. 

But we that are a lyue wyll
prayse the Lord / fro thys tyme
forth for euer more. 

Glorie be to the father / and to
the sonne / & to the holy ghost.

As it was in the begynnyng/
& as it is now / & euer shall be.
So be it. 

P.ii.

Domnus memor
fuit nostri, et bene-
dixit nobis benedi-
xit domui israel, bene-
dixit domui Aaron.
Benedixit omnib⁹
qui timent dominū
pusillis cū maiorib⁹

Adficiat dominus
super vos, sup vos
& sup filios vestros
Benedicti vos a dño
qui fecit celū & trā.
Celū celi domino,
terram autem dedit
filiis hominum.

Nō mortui lauda-
būt te domine, neq⁹
omnes qui descen-
dunt in infernum.
Sed nos qui viu-
mus benedicimus
dño, et ex hoc nunc
et usq⁹ in seculum.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum, Amen.

Psalmus. Cxxviii.

Laudate nomen domini, laudate serui domini.

Qui statts i domo dñi, in attris dom⁹ dei nostri.

Laudate dñm qz bonus dñs, psallite nomini eius quoniam suauē.

Quonia iacob elegit sibi dñs, Israel in possessionem sibi.

Quia ego cognoui qd magnus est dñs, & de⁹ noster pze oibus dñis.

Quia quecunqz voluit dñs fecit, in celo & in terra, in mari & in oib⁹ abyssis.

Aducēs nubes ab extremo terre, fulgura in pluuiā fecit.

Qui pducat vētos

Enensong.

The. C. xxviii. psalme.

O prayse the name of the Lorde prayse it (o ye seruantes of the lorde.)

Pe that stande in the house of the Lorde in the courtes of the house of our god.

O prayse the lorde / for the lorde is gracious / o syng prayses vnto his name for it is louely.

Ho? why the Lorde hath chosen Jacob vnto hym selfe / and Israel for his awne possessyon.

Ho? I knowe that the Lorde is great / and that our Lorde is aboue all goddes.

What so euer the lorde pleaseth / so dothe he in heauen and in earth / in the see / & in all depe places.

He bryngeth forth the cloudes from the endes of the worlde / he tourneth the lyghtenynges vnto rayne.

Bryngyng the wyndes out of

Evenſong.

they: treasures / Whiche smote
the fyrst borne of Egypte bothe
of man/and beast.

He hath sent tokens and won-
ders in to the myddest of the (o
thou lande of Egypte) vpon
pharao and al his seruauntes

Whiche smote dyuers nacy-
ons and slewe myghty kynges
Seon the kyng of Amorytes/
Og the kyng of Basan/ & al the
kyngdomes of Canaan.

And gaue their lande for an
herytage / for an heritage vnto
Israel his people.

Thy name (o lorde) endureth
for euer so dothe thy inemorial
(o Lorde) from one generacyon
to an other.

For the lorde wyl auenge his
people and be gracious to his
seruauntes.

As for the ymages of the hea-
then/they are but syluer & golde
the worke of mennes handes.

P. 131.

de thesauris suis, &
percuſſit primoge-
nita Egypti ab hoſe
uſq; ad pecus.

Emiſit ſigna & p-
digia in medio tui
egypte, in pharao-
nem & in omnes ſer-
uos eius.

Qui percuſſit gen-
tes multas, & occi-
dit reges fortes,
Seon regē Amoz-
teorū, & Og regem
Baſan, & oia regna
Canaan.

Et dedit terrā eorū
hereditatē, heredita-
tē iſrael populo ſuo

Quod nomen tuū in
eternū, dñe memo-
riale tuū in genera-
tione & generationē

Quia iudicabit do-
minus populū ſuū,
& in ſeruis ſuis de-
precabitur.

Similacra gentiū
argentū & aurū, ope-
ra manūū hominū,

Evenlong.

Oſ habent et non
leguerut, oculos ha
bēt et non videbūt.

Hures habēt et nō
audient, neq; enim
eſt ſpūs i ore ipſorū.

Similes illis fiāt
qui faciūt ea, et oēs
qui confidūt in eis.

Domus Iſrael be
nedicite dominum,
domus aaron bene
dicite dominum.
Domus leui bene
dicite dominum, qui
cunctis domib; be
nedicite dominum.
Benedictus domus
mus ex ſon, qui ha
bitat in Ierusalem.

Gloria patri & filio
et ſpiriti ſancto.

Sicut erat in prin
cipio, et nunc et ſem
per, et in ſecula ſecu
lorum. Amen.

They haue mouthes & ſpeke
not / eyes haue they but they ſe
not.

They haue eares & yet they
here not / neyther is there any
bryth in theyr mouthes.

They that make them let
them be lyke vnto the / and all
they that put theyr truſte in
them.

Prayle the Lorde / ye houſe of
Iſrael / prayle the lord ye houſe
of Aaron.

Prayle the Lorde ye houſe of
Leui / ye that feare the Lorde
prayle the Lorde.

Prayled be the Lorde of Sy
on whych dwellyth at Jeru
ſalem.

Glorie be to the father / and
to the ſonne / and to the holy
ghoſt.

As it was in the begynnyng
& as it is now / & ever ſhall be
So be it.

Euenlonge.

The. Cxxxv. psalme.

O Geue ye thākes vnto the
Lorde for he is gracious
for his mercy endureth for euer.

O Geue ye thākes vnto y^e god
of all goddes for his mercy en-
dureth for euer.

O thāke ye the Lord of all lor-
des for his mercy endureth for
euer.

W hiche onely doth great won-
ders for his mercy endureth
for euer.

W hiche by his wysdome made
the heuens for his mercy endu-
reth for euer.

W hych layde out the earth a-
boue the waters for hys mercy
endureth for euer.

W hych hath made the great
lyghtes for hys mercy endu-
reth for euer.

T he cometh to rule the day for
his mercy endureth for euer.

T he mone and the starres to

psalmus. Cxxxv.

Confitemini
domino, qm̃
bonus, qm̃ ineter-
num m̃ia eius.

Confitemini deo
deorum, qm̃ ineternd
m̃ericordia eius.

Confitemini domi-
no dominorum, qm̃
ineternd m̃ia eius.

Qui facit mirabi-
lia magna sol⁹, qm̃
ineternum m̃ia ei⁹.

Qui fecit celos in
intellectu, qm̃ ineter-
num m̃ia eius.

Qui firmavit ter-
rā super aquas, qm̃
ineternum m̃ia ei⁹.

Qui fecit lumina-
ria magna, qm̃ ineter-
num m̃ia eius.

Solem in potesta-
tem diei, qm̃ ineter-
nd m̃ericordia ei⁹.

In unam et stellas

Evensong

In potestate noctis,
quonia in eternum
misericordia eius.

Qui percussit egiptu
cum primogenitis
eoru, qm in eternum
misericordia eius.

Qui eduxit Israel
de medio eoru, quo
nam in eternum mi
sericordia eius.

In manu potenti
et brachio excelso,
qm i eternu mia ei.

Qui diuisit mare
rubru in diuisiones
qm in eternum mi
sericordia eius.

Et eduxit israel p
mediu eius, qm in
eternum mia eius.

Et percussit phara
onem et virtutem
ei in mari rubro,
quonia in eternum
mia eius.

Qui traduxit po
pulu suu p desertu,
quonia in eternum
mia eius.

Qui percussit reges

gouerne the nyght / for his mer
cy endureth for euer.

Whiche smote Egypte with
theyr fyrst borne / for his mercye
endureth for euer.

And brought out Israel from
among them / for his mercye en
dureth for euer.

With a myghtye hande and a
stretched out arme for his mer
cy endureth for euer.

Whiche deuyded the reed see
in two partes / for his mercye
endureth for euer.

And made Israel to go thro
rowe the myddes of it / for his
mercye endureth for euer.

But as for Pharao and his
hoost / he ouerthrewe them in
in the reed see / for his mercy en
dureth for euer.

Whiche led his people thro
rowe the wyldernesse / for his
mercye endureth for euer.

Whiche smote great kynges /

Enensonge.

for hys mercy endureth h for euer
P. ee and flew myghty kynges
for his mercy endureth for euer.

Sihon kyng of the Amori-
tes for hys mercy endureth for
euer.

And Og the kyng of Basan
for hys mercy endureth for euer

And gaue away theyr lande
for an heritage / for hys mercye
endureth for euer.

¶ And he for an heritage vnto Is-
rael hys seruante for hys mer-
cy endureth for euer.

¶ And he remembred vs whē we
were in trouble for hys mercy
endureth for euer.

And hath redeemed vs fro our
enmyes / for hys mercy endu-
reth for euer.

¶ And he geueth foode vnto al
fleshe / for hys mercye endureth
for euer.

O geue ye thākes vnto y^r God
of heauen / for hys mercy endu-

A. l.

magnos, qm̄ inetes
num̄ mia eius.

Et occidit reges
fortes, quoniam in-
eternum uia eius.

Sp̄hō regē a morte
eorum quoniam in-
eternum mia eius.

Et og regem basā,
quoniam in eternā
misericordia eius.

Et dedit terram eo-
rum hereditatem,
quoniam in eternā
misericordia eius.

Hereditatem Isra-
el seruo suo, quoni-
am in eternū mia ei⁹.

Quia in humilita-
te nra memor fuit
nri, qm̄ in eternum
misericordia eius.

Et redemit nos ab
inimicis nostris,
qm̄ in eternū mia ei⁹.

Qui dat escā oī car-
ni, qm̄ in eternum
misericordia eius.

Confiteamini deo ce-
li, quoniam inetes

nū misericordia ei⁹.

Confitemini domi-
no dominoꝝum, qm̃
in eternum miseri-
cordia eius.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorū. Amen.

Cantiphona.

Quātas de-
bem⁹ deo re-
ferre gratias, qui
filio suo non peperit
sed pro nobis omni-
bus tradidit eum,
ac ille ex intacta vir-
gine nat⁹ homo fac-
tus est eripiens nos
a vana nra cōuersa-
tione q̃ ex patrū tra-
ditionib⁹ accepim⁹
non corruptibili ar-
gēto aut auro, sed p̃-
cioso sanguine suo
tāq̃ agni immacu-
lati, et ergo laus sit
phenis cuius mia-
manet in eternum.

Evensonge.

reth for euer.

O thanke the Lorde of al Loꝝ
des/for hys mercy endureth for
euer.

Glorie be to the father / to the
sonne/and to the holy ghost.

As it was in the begynnyng
as it is now and euer shalbe.

So be it.

CAntHEME.

O how much ought we to
geue thanks to God /
whych hath not spared his ow-
ne sōne/ but gaue hym for vs al
and he boꝛne of an immaculate
virgine was made man & rede-
med vs frō our bayne cōuersa-
tion which we receyued by the
traditions of the fathers not
with corruptible syluer & golde
but with the precious bloude of
Christ as of a lābe vndefyled &
wythout spot/ to hym therfore
be continual prayse/ whose mer-
cy endureth for euer.

Euenfonge.

The Chapter.

The Angell of the Lorde
appeared vnto Ioseph
in a dreame / sayeng: Ioseph the
sone of David feare not to take
vnto the Marye thy wyfe / for
that which is cōceiued in hir is
of the holy ghost / she shal bring
forth a sonne / and thou shalte
cal hys name Iesus / for he shal
saue hys people from theyr syn
nes. Thankes be to God.

The hymne.

Let vs prayse the Lorde
omnipotent
whych on hys people is so ten
der
Magnifye hym wyth harte di
ligent
For due thākes we can not ren
der.
From the heauens he descen
ded

A. V.

Capitulum.

Matth. i.

Angelus do
mini appa
ruit i sonis ei, dicens
Ioseph fili David.
Noli timere accipe
re Mariam cōiugē
tuam, quod enim in
ea natū est, de spū
sācto est, pariet au
tem filium, et voca
bis nomen eius Je
sum, ipse enim sal
uū faciet populū su
um a peccatis eorū.

Deo gratias.

Hymnus.

Laudetur de
us oīpotēs
Qui clemens est in
populum
Laudem⁹ illum a
nimo
Nec dignas refert
possumus.
Descēdit de celesti
bus

Euenlonge.

Caste in birgtnis b
terum.

Fulso vt cruoze ani
me

Nostre sanaret bul
nera.

Mater ora filium

Nature memoꝝ fra
gilis

Naturam vt ille re
paret

Illa interueniat p
cibus.

Nunc Chyiste sol
ues pꝛecium

Peccati et reatum
Non petiamus fa
muli

Quos sāguine mer
catus es.

Maria plena gra
tia

Dei mater alina

Tuum pꝛecare fili
um

Hoc faucat post ex

In to y' wōbe of a birgin pure
he shed hys bloude our fautes
to amende.

And of our sycke soules dyd the
cure.

O thy childe o mother make
thy petition.

Our infirmitie haupng in remē
braunce.

That he by grace may amende
our condicion.

And thou by prayer to make
intretaunce.

Now Chyist whych hast payd
the pryce.

Of our synne and preuaricaciō.
Se vs not dāpned in ony wyse

whych thou hast bought by thy
passion.

O virgine Mary moost grac
ious

O mother of Chyist incompara
ble.

To thy swete sōne pray for vs
That he in deathes houre be

Evenfonge.

fauorable.

Glozy be to the sonne of mygh
test moost.

That of a virgine chaste was
boze.

Glozy to the father / and to the
holy ghost.

To them be prayfynge for ever
more. So be it.

The versicle.

Grace in thy byfage encreaseth
euer more.

The answere.

Thou hast ben blessed of God
therfore.

The anthem.

O Lorde moost. &c.

**The fonge of blessed
Mary.**

M y soule magnifyeth the
Lorde.

And my fprete hath reioysed
in God my fanioure.

For he hath loked on the low
degre of hys hande mayden / be

M. iij.

titum

Glozia tibi Domine

Qui natus es de
virgine

Cum patre et sanc-
to spiritu

In sempiterna secu-
la. Amen.

Uersus.

Diffusa est gra-
tia in labus tuis.

Responsuri.

Propterea bene-
dixit te deus ineter-
num.

Antiphona.

O misericordissi-
me, &c.

**Canticum bea-
te Marie.**

M agnificat
anima mea
dominum.

Et exultauit spūs
me⁹, in deo saluta-
ri meo,

Quia respexit hu-
militate ancille sue,

ecce enim ex hoc be-
atam me dicēt oēs
generationes.

Quia fecit mihi
magna qui potens
est, & factū nomē ei⁹
Et misericordia e-
ius a progenie in
progenies, timentibus
eum.

Fecit potentiā in
brachio suo, disper-
sit superbos mente
cordis sui.

Deposuit potētes
de sede, et exaltauit
humiles.

Esurientes imple-
uit bonis, & diuites
dimisit inanes,

Suscepit Israell
puerum suum, recoꝝ
datus misericordie
sue.

Sicut locutus est
ad patres nostros,
Abraham et semini
eius in secula.

Gloria patri & filio

holde now frō hens forth / Shall
all generations call me blessed.

For he that is myghtye hath
done to me great thynges and
blessed is hys name.

And his mercy is allwaies on
them that feare hym through
out all generacions.

He hath shewed strēgth wyth
hys arme he hath scatered thē
that are proude in the ymagi-
nation of theyr hartes.

He that put downe the mygh-
tye from theyr seates: & hath ex-
alted thē of lowe degre.

He hath fylled the hōgry with
good thynges / & hath sēt away
the ryche emptye.

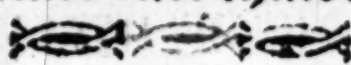
He hath remēbred mercy: and
hath holpen hys seruaunte Is-
rael.

Euen as he promysed to oure
fathers Abraham / and to hys
sede for euer.

Glorie be to the father / to the

Euenfonge.

sonne and to the holy ghost.

As it was in the begynnynge
as it is now / and euer shalbe be
so be it. 

The Antheime.

O Lorde moost mercyfull
God whyche of thy mere
mercy hast chose the blessed vir-
gin Mary to be y^r mother of thy
sone Jesus Christ / Whom thou
so enkindlest with thy loue & re-
plenishedest hir with grace that
not only hir mouth but also hir
soule dyd magnify the o Lorde
and sette forthe thy prayles.
Graunt vs Lorde to haue a fer-
uente loue. towarde the that
fayned deuocion set asyde / We
may also wyth our soules mag-
nifye the / and geue continuall
thankes for the redempcion that
we haue by Jesus Christe.

et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Antiphona.

O Misericordis
sime dñe de⁹
qui beatam virgi-
nē mariam ex mera
tua misericordia in
filii tui Jesu christi
genitricem elegisti,
quam etiam tua ca-
ritate sic accēdisti et
tua gratia replesti,
vt illi⁹ non solū os
sed & aia te (domine)
magnificaret tuāq;
gloriam enarraret,
largire nobis dñe
ardēt ē erga te habe-
re amorē, vt religio-
ne ficta seclula, nō
aie magnificare te
solū possūt, atq; tibi
sēp grās agere pro
redēptione quā acce-
pimus per Iesum
Christum.

C Matheus.
Dñe exaudi ora-
tionem meam.

C Responsum.
Et clamor meus
ad te veniat.

C Oratio.
O Ratiam tuā
quesum⁹ dñe
mētibus nostris in-
funde, vt qui ange-
lo nunciante christi
filii tui incarnatio-
nē cognouim⁹ per
passionem ei⁹ & mor-
tem/ad resurrectio-
nis gloriā perdu-
camur. Per eundē
dominum nostrum
Iesum christū qui
cum patre & spiritu
scō viuūt et regnat
vn⁹ deus. Per oīa
scla seculorū. Amē.

C Memoria de sctō
spiritu.

C Antiphona.

C Veni sctē spūs
reple tuorū corda fi-
deliū, et tui amoris

Euentonge.

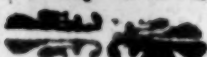
C The versicle.

Lordē God heare my prayer.

C The Answer.

And let my crye come to the.

C The prayer.

Lorde whiche by the An-
nuncyacion of the angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Christe / polvre thy grace in
to oure hartes that we trust
ynge in hym / throughe his pas-
syon & death may be brought to
the glory of the last resurrectiō.
By yᵉ same our lord Iesus christ
whiche lyueth and reygneth /
one God / with the father and
the holy ghoſt worlde without
ende. So be it. 

C The memory of the
holy ghoſt.

C Antheme.

C Come holy spirite of god in-
spyre thou the hartes of them
that belcve in the / and kindle in

Enensonge.

them the fyre of thy holy loue.

The versicle.

Sende forth thy spirite / and
they shall be made newe.

The answer.

For so renuest thou the soule
of man.

The prayer.

O God whych hast instruc-
ted the hartes of the faith-
full / by the inspiration of the ho-
lyghost / graunt that we in the
same spirite maye fauoure the
truth / and euermore reioyce in
hys holy cōsolacion. By Christ
our Lorde. So be it.

A memory of the moost holy
Trinite.

The anthem.

Delyuer vs / save vs / iustifye
vs / o blessed trinite.

The versicle.

Blesse we the father / and the
loue / wyth the holy ghost.

The answer.

15. 1.

in eis igne accende

Versus.

Emitte spiritum
tuum et creabūtur.

Responsum.

Et renouabis fa-
ciem terre.

Oratio.

De⁹ qui cor-
da fidelium
sancti spirit⁹ illus-
tratione docuisti da
nobis in eodem spi-
ritu recta sapere, et
de ei⁹ semp scā con-
solatione gaudere.
Per Christū domi-
num nostrū. Amen.

Memoria de sās-
sissima trinitate.

Antiphona.

Libera nos, salua
nos, iustifica nos
o beata trinitas.

Versus.

Benedicamus pa-
trem et filium cum
sancto spiritu.

Responsum.

Laudemus & super
exaltem⁹ eū in sc̃a.

Oratio.

Omnipotens
sepi⁹ terne de⁹
qui dedisti famulis
tuis in confessione
vere fidei eterne tri
nitatis gloriā ag
noscere et in poten
tia maiestatis ado
rare unitatē, quesu
mus, vt eiusdē fidei
firmitate ab omni
bus semper munia
mur aduersis. Qui
viuis & regnas de⁹
Per omnia secula
seculorum. Amen.

Memoria de
beata Maria.

Antiphona.

O gloriosa ma
ter dei, o virgo ppe
tua maria que do
minum dominantis
um portasti et inter
omnes vna ange
lorū regē lactasti,

Euenfonge.

Prayse we hym and exalte we
hym euermore.

The prayer.

Almighty & everlasting
God whiche hast grati
fied to vs thy seruaūtes / through
confessyon of the true fayth / for
to acknowledge the glozy of the
eternal Trinite / and to honour
the / one God in thy almyghtye
maiestye / we beseeche the that
through our steadfastnesse in the
same fayth we may be alwaies
defended from all aduersityte
whiche lyvest and reygnest one
God / worlde without ende.

So be it.

A memorye of our
Lady.

The anthem.

O glorious mother of god / o
perpetual byrgyn mary which
dydest bere the lord of al lordes
& alone of al other dydest gyve
sucke vnto the kyng of angels

Euenfonge.

we beſeche the of thy pytye to
haue vs in remembraunce / & to
make interceſſyon for vs vnto
Chriſt / that we beyng ſuppor-
ted by his helpe may come vn-
to the kyngdome of heauen.

The verſicle

O holy mother of god perpetu-
all vyrgyn Mary. ❧

The anſwere.

Praye for vs vnto the Lorde
Jeſus Chriſt. ❧

The prayer.

O Raunt / we beſeche the
o Lorde god / that thy ſer-
uautes may enioy contynuall
helth of body & ſoule / & thurgh
the gracyous interceſſiō of bleſ-
ſed Mary ppetuall vyrgyn / y^e we
may be deliuered frō this preſent
heuyneſe / and to haue the fruyt
tion of the eternall gladneſſe.
By Chriſt our lorde. So be it.

A memory of all ſayntes.

The antheime.

R. II.

nti quſumus p tua
clementia memora-
ri, et apud chriſtum
p nobis intercedas
vt eius auxilio ſuſ-
ſulti ad regnum ce-
lorū valeamus per-
uenire.

Verſus.

Sācta dei genitrix
virgo ſēper maria.

Reſponſum.

Intercede pro no-
bis ad dominū Je-
ſum Chriſtum,

Oratio.

Oncede nos
ſamulos tu-
os queſum⁹ dñe de-
us ppetua mētis et
corporis ſalute gau-
dere, & glorioſa bea-
te marie ſēp vyginis
interceſſione a pſēti
liberari triſticia et
eterna pſui leticia.
Per xpm dominum
noſtrum. Amen.

Memoria de omni-
bus ſanctis.

Antiphona.

Evenſonge.

Omnēs sancti
et electi dei, nostri
memoriamini aīe de
um, et vestris preci
bus adiuti nos vestre
societati dignetur
adiungere.

Antiphona.

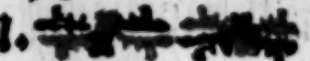
Letamini in domi
no et exaltate iusti.

Responsum.


Et gloriamini oēs
recti corde.

Oratio.

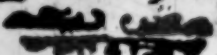
Omnis factor
um tuorum
quesumus dñe inter
cessione placatus et
beniam nobis delic
tozum nostrorum tri
buere, et remedia se
piterna concede.
Per Christum dñm
nostrum. Amen.

All ye blessed sayntes / & electe
seruauntes of God / haue vs in
reimembraunce before God that
through the helpe of your pray
ers it may please hym vs to as
sociate wyth you. 


The versicle.

Rejoyce in the lordē you that
be iustified. 

The answer.

And be you all glad that in
harte be rectified. 

The prayer.

We beseeche the good Lorde
that thou beyng pleased
wyth the prayer of all thyne ho
ly sayntes / wylt both graunte
vs pardō of our defaultes / and
geue vs also perpetual remedy
for them. By Christ our Lorde
So be it. 





A memorie of the passion
of Chryste.

Memoria de pas
sione Christi.

The deade corps of christ
that blessed man.
Fro the crosse was lousd and
taken awaye
At euensonge tyme / but alas
where was then

De cruce des
pontur ho
ra hespertina.

R. iij.

Euenfonge.

Fortitudo latuit in
mente diuina.

Talem mortem su-
bit vite medicina.
Hec corona glorie
iacuit supina.

¶ Versus.

Adoramus te christe
et benedicimus tibi

¶ Responsum.

Quia per sanctam
passionem tuam rede-
misti mundum.

¶ Oratio.

Domine de-
us de deo, et lu-
men de lumine qui
humanum genus
ex precepto patris
in patibulo crucis
proprio sanguine re-
dimere dignatus es,
te suppliciter exoramus
ut per virtutem
passionis tue
non secundum pecca-

hys crowne of glorie and hys
great strength that daye
Full priuely wyth in the god-
hed it laye

But wolde he hys cruell death
suffre thus

The true medicyne of lyfe to
brynge to vs

¶ The versicle.

We worship the Christe wyth
praysle and benediccion.


¶ The answer.

For thou redemest the worlde
by thy holy passion.

¶ The prayer.

Iorde god fro god / and
lyght from lyght which
accoording to the commaundment
of the father dyddest vouch-
safe to redeme mankynde with
thyne owne blode in the patible
of the crosse / we mekely beseeche
the / by the vertue and power of
so glorious a passion that thou
wylt not do vnto vs according

Euensonge.

to our sinnes/ but after thy mer-
cy saue vs thy vnworthy ser-
uautes / thou also rylse vp to
our helpe / & be to vs the toure
of strength / & the inerpugnable
bukler of ryghteousnes / againe
the face of both corporal & spiri-
tuall enemye. And also mercy-
fully delyuer vs from all synne
and payne of the same / and fro
all aduersite of body and soule
mercyfully defende vs / Whyche
lyuest & reygnest one god world
without ende. So be it. 

The glorious passion of oure
Lorde Jesus Christ / deliuer
vs from sorrowfull he-
uines / & brynge
vs to
the ioyes of pa-
radyse.
So be it.



A memory of our
Lady.

ta nostra facias no-
bis sed secundū mi-
sericordiam tuam
saluos nos fac in-
dignos famulos tu-
os tu quoque surge
in adiutorium nūm
et esto nobis turris
fortitudinis et clipe-
us inerpugnabilis
iusticie a facie tam
corporalis quā spi-
ritualis inimici at-
que ab omni peccato et
pena misericorditer
nos libera et ab om-
ni aduersitate cor-
poris et ale clemen-
ter defēde. Qui vi-
uis et regnas deus
per omnia secula se-
culorum. Amen.

Gloriosa passio do-
mini nūi Jesu xpi,
eruat nos a dolore
tristi, et pducāt nos
ad gaudia paradisi.
Amen.

Memoria de be-
ata Maria.

Sancta Ma-
riatum ora
filium, adiuuet ut
infirmos spu, suc-
currat miseris, do-
lentes confortet po-
pulum suo, habun-
dantia tribuat grati-
et veritatis ut ec-
clerici plebi assidue
predicent et semine
tuam imitentur
humilitatem.

Chorus.

Ora pro nobis sac-
ta dei genitrix.

Responsum.
ut digni efficiamur
promissionibus xpi.

Oratio.

Domine de-
us omnipotens,
extende super nos
misericordiam tua
et concede ut qui filij
tui eiusque sancte ge-
nitricis memoriam
agimus in vita pre-
senti eos imitari
semper sentiamus,

Quensonge.

Holye Mary praye to thy
sonne

The weke in spere to encorage
To socoure the myserable in
theyr afflyccion

To conforte the sorowfull theyr
sorowes to asswage.

And to his people abundantly
Of his graces to gene/ & his ve-
rite/ to the clergy to preache in-
cessantly

And to women the to folowe
with humilite.

The versycle.

Holy mother of God make thy
petcyon. **The answer.**

That we maye obtayne chri-
stes promysion.

The prayer.

O Lorde god omnipotent
extende thy mercy on vs/
and graunte that we whiche
maketh a inemorial of thy sone
and his mother maye haue al-
wayes the mynde to folow the

Evensonge.

in this presente lyfe / and after
to come to the lyfe eternall / by
Christ our Lorde. So be it.

The glorpyous passion of the
birgyns sonne

Bynge vs to the blyss of the
fathers kyngdome. So be it.

et in futuro ad vitam
peruenire eternam.

Per Christum do-
minū nostrū. Amē.

Passio filii virginis
gloriosa.

Perducatur nos ad
celestia regna.




What is mene by this worde

Complyne.

S. l.

The Complyne.

This worde complyn/ is no more to say but an accomplisshement oz fulfyllinge. And for so much as of al the seruyces that are dayly done in the church/ this is the last/ therfore it is called complyn/ as who shulde saye / that in the same / all the holye seruice of the daye is fullye cōplete and ended. 

Conuertere nos
deus saluta-
ris noster.

Et auerte iram tu
am a nobis.

Deus in adiutoriu
meum intende.

Domine ad adiu-
uadum me festina.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

Antiphona.
O domine. &c.

Psalmus.



Conuertere vs (o god)
our sauoure.

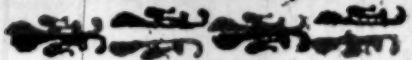
And turne thy wra-
the awaye frome vs.

O God bende thy selfe to my
helpe. 


Lorde haste the to helpe me.

Glorie be to the father / & to the
sonne and to the holy ghoſte.

As it was in the begynnyng
& as it is now / & ever shall be.

So be it. 

The antheime.

O Lorde. &c. 

The. iii. psalme.

Complyne.

Hear me whē I cal(o god)
Of my rightuouſnes thou
that cōfortest me in my trouble
Haue mercy vpon me/and her
ken to my prayer.

O ye sonnes of mē /howe lōge
wyl ye blaspheme my honour
why haue ye suche pleasure in
vanite & seke after lies.

Knowe thys that the Lorde
dealeth mercelouſlye with his
saynte / and when I call vpon
the Lorde he heareth me.

Be angrie but synne not/com-
mon with your owne hartes
vpon your beddes/and reimen-
bre your selues.

Offre the sacrifices of rightu-
ousnes & put your truste in the
Lorde ther be many that saye:
who wyl do vs any good?

Where as thou(o Lorde) hast
shewed vs the light of thy cō-
tinuance.

S.ij.

Quam intima-
rem exaudi-
uit me deus iusticie
mee, in tribulatione
dilataſti mihi.

Miserere mei, et ex-
audi orōem meā.

Fili hominū vsq;
quo graui corde, vt
quid diligitis vani-
tatē et queritis mē-
daciū.

Et ſcitote qm̄ iusti-
ficauit dñs sanctū
suum, dñs exaudiet
mē cum clamaſero
ad eum.

Trascimini et nolite
peccare, que dicitis
in cordib⁹ vris
et in cubilib⁹ vris
conpungimini.

Sacrificate sacri-
ficiū iusticie et spe-
rate in dño, multi
dicunt quis ostēdet
nobis bona.

Signatum est sup
nos lumen vultus
tui Domine.

Dedisti leticiam in
corde meo a fructu
frumenti vini et olei
tui, multiplicati sunt

In pace in idipsum,
dormiam et requies-
cam, quoniam tu domine
singulariter in spe
constituisti me.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. cxx.

Non te domine spes-
ravi non con-
fundar i eternum, in iu-
dicia tua libera me.

Inclina ad me au-
tem tuam, accelera ut
eruas me, esto mihi
in deum protectorem,
& in domum refugii
ut saluum me facias.

Quoniam fortitu-
do mea et refugium
meum es tu, & prop-

Compline.

Thou reioysyste myne harte
though they increase be great
both in corne and wyne.

Therfor wyl I lay me downe
in peace and take my reste / for
thou Lord onely setteest me in
a sure dwellynge.

Glorie be to the father / & to the
sonne / and to the holy ghoſte.

As it was in the begynnyng /
and as it is now / & euer ſhal be.
So be it.


The. cxx. psalme.

In the (o lord) is my trust
let me neuer be put to con-
fucion / but delyuer me in thy
rightuousnes.

Bowbe downe thyne eare to
me / make hast to deliuer me / be
thou my stronge rocke and a
house of defence / that thou may
saue me.

Eor thou arte my strong holde
and my castell / o be thou my

Complyne.

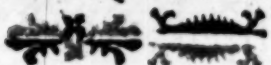
guyde/ and lede me for thy na-
mes sake. 

Draue me out of the nette
that they haue layde preyly for
me / for thou arte my defence.

In to thy handes I comende
my spyryte thou hast delyuered
me (o Lord) thou god of truth.


Glorie be to the father / & to the
sonne / and to the holy ghost.

As it was in the beginnyng/
and as it is now / & euer shalbe.

So be it/ 

Th. Cxxxiii. psalme.

Behold (o prayse the lorde
all ye seruauntes of the
Lorde / ye that by might stande
in the house of the Lorde.

Olyste vp your handes in the
night vnto the sanctuary / and
prayse the Lorde. 

The Lorde that made heauē
& earth blesse the out of Syon.

Glorie be to the father / & to the
sonne / and to the holye ghoste.

S. iii.

ter nomen tuum de
duces me et enutri-
es me.

Aduces me de la-
queo quē absconde-
rūt mihi, quoniam
tu es p̄tectoꝝ me⁹.

In manus tuas cō-
mēdo spiritū meū,
redemisti me domi-
ne deus veritatis

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per & in secula secu-
lorum. Amen.

Psalmus. Cxxxiii.

Ecce nunc be-
nedicite dñs,
omnes serui dñi,
qui statis in domo
domini, i atrus do-
mus dei nostri.

In noctibus extol-
lite manus v̄ras in
sc̄tā, & b̄ndicite dñm
B̄ndicat te dñs ex
Syon, qui fecit ce-
lum et terram.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxxxvii.

Confitebor ti-
bi dñe in to-
to corde meo, quoni-
am audisti vba o-
ris mei, in cōspectu
angelorū psallā tibi

Adorabo ad tēplū
sāctum tuū et cōfite-
bor nomini tuo.

Super misericor-
dia tua et veritate
tua, quoniam mag-
nificasti super omne
nomen sāctū tuum.

In quacūq; die in-
uocauero te exaudi
me, multiplicabis
in aīa mea virtutē.

Cōfiteant tibi dñe
oēs reges terre, qđ
audierunt oīa ver-
ba oris tui.

Et cāntet in blis do-
mini, quoniā mag-
na est glōria dñi.

Quā excellus dñs

Complyne.

As it was in the begynnynge
& as it is now / and euer shalbe
So be it.

The. Cxxxvii. psalme.

Iwyl geue thanks to the
(o Lord) with my whole
herte / euen before the goddes
wyl I synge prayles vnto the.

Iwyl worship towarde thy
holy temple / & prayse thy name

By cause of thy louynge kynd-
nesse and treuth / for thou haste
magnified thy word accordyng
vnto thy great name.

When I call vpon the heare
thou me / and endewe my soule
wyth muche strength.

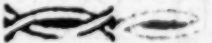
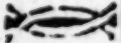
All the kynges of the earth
shal prayse the (o Lorde) whē
they heare the wordes of thy
mouth.

See they shal synge in the way-
es of the lorde that great is the
glōry of the Lorde.

For though the Lorde be hye

Complyne.

yet hath he respecte vnto the lowly / as for the proude he beholdeth hym afarre of.



Though I walke in the myddest of trouble / yet shall I not fear for thou refreshest me thou shalte stretch forth thyne hande vpon the furiousnesse of myne enemyes / and thy ryght hande shall saue me.  

The lord shall make good for me / yee thy mercy (o lord) endureth for ever / despise not the worke of thyne owne handes.

Glorie be to the father / & to the sonne / and to the holy goost.

As it was at the begynnyng & as it is now / and ever shall be.

The antheime.

Hauere mercy on me **L**orde / and heare my prayer.  

The Chapter.

The benigneite and humanite of god our sauiour hath appeared / not for the de-

et humilia respicit,
et alta a longe cognoscit.

Si ambulauero in medio tribulationis diuificabis me, & super iram inimicorum meorum extendisti manum tuam, & saluum me fecit dextera tua.

Dominus retribu et pro me, domine misericordia tua in seculum, opera maiusculum tuum ne despicias.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Antiphona.

Querere mihi dñe & exaudi cōfessionē meā

Capitulum.

Aparuit benignitas et humanitas saluatoris nři dñi nō ex cpe

Complyne.

tib⁹ iusticie que fecimus nos sed secū-
dū suā misericordiā
saluos nos fecit, per
lauacrū regenerati-
onis & renouatio-
nis spiritus sancti
quem effudit in no-
bis habunde. Per
Jesum Christū sal-
uatorē nostrum.
Deo gratias.

Hymnus.

Saluator mū-
di domine
Qui nos saluasti
hodie, In hac nocte
nos protege, Et sal-
ua omni tempore.

Ad esto nūc ppici⁹
Et parce supplican-
tib⁹ Tu dele nostra
crimina, Tu tene-
bras illumina.

Tu es reformatōr sē-
sū Votis pcamur
cordiū, Ut puri cas-
tis mentibus, Sur-
gamus a cubilib⁹.
Maria plena gra-
tia Dei mater alma

des of rightnousnes which we
wrought but after his greate
mercy he saued vs/by the foun-
tayne of the newe byrth and re-
nuyng of the holy goost which
he shed on vs abundaūtlly/tho-
rowe Jesus Christ our sauour
Thankes be to God.

The hymne.

O Lorde of the Worlde the
sauoure.

whych hast this daye saued vs
In thys nyght be our protectōr
And in all tymes be gracious
Mercyfully helpe vs now

And spare vs to the prayenge
Our synnes away also do thou
And our darknes thou lyghtē.

Thou of our sense the renuer
Wyth hartly desyre we do praye
That with chaste minde & pure
From our beddes ryse we may

O byrgin mary most gracious
O mother of Christe incompa-
rable.

Complyne.

To thy sonne pray for vs
That he in the houre of death
be fauourable.

Glorie be to the lord of mygh-
tes moſte

That of a byrgyn chaſte was
boze.

Glorie be to the father and to
the holy ghoſte

To the be prayſe for euer moze.
So be it.

The verſycle.

Kepe vs lord as the apple of
the eye.

The anſwere.

Under the ſhadow of thy wynges
defende vs.

The ſonge of Symeon.

Orde nowe letteſt thou
thy ſeruaunt departe in
peace / accordyng to thy promiſſe
Orde my eyes haue ſene thy
ſauynge helth.

Whiche thou haſte preparyd
before the face of all people.

L.i.

Tuū pzeare filiū
Hoc faueat poſt exi-
lium.

Gloria tibi dñe

Qui nat⁹ es de vir-
gine

Cum patre et ſācto
ſpiritu

In ſempiterna ſecu-
la. Amen.

Verſus.

Cuſtodi nos domi-
ne vt pupillā oculi.

Reſponſum.

Sub ſhmbra alarū
tuarū pzege nos.

Canticum Sa-
meonis.

Nunc dimittis
ſerūū tu-
um dñe, ſcđm ver-
bum tuum in pace.

Quia viderūt ocu-
li mei ſalutare tuū.

Quod paraſti an-
te faciem omnium
populorum.

Nomen ad reuelationem gentium, & gloriam plebis tue Israel.

Gloria patri & filio et spiritui sancto,

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

Antiphona.

Salua nos domine vigiles custodi nos dormientes, ut vigilemus in Christo & requiescamus in pace

Versus.

Domine exaudi orationem meam.

Responsum.

Et clamor meus ad te veniat.

Oratio.

Orationem tuam quesumus domine membris nostris infunde, ut qui angelis nunciantibus christi filii tui incarnationem cognouimus per passionem eius & mor-

Complyne.

Ight to be shewed vnto the gentyls and to the glory of the people of Israel.

Glory be to the father & to the sonne and to the holy ghost.

As it was in the begynnyng & as it is now & ever shal be. So be it.

The anthem.

O Lord/ saue vs wakyng/ and kepe vs sleping/ that with Christ we may wake/ and quietly to rest in peace.

The versicle

O Lord/ heare my prayer.

The answer.

And geue hearynge to my clamoure.

The prayer.

Word whiche by the Annuncyacion of thy angel haste gyuen vs knowledg of the Incarnacion of thy sonne Iesus churche powre thy grace into oure hartes that we trustyng in hym/ throughe his pas-

Complyne.

non & death may be brought to
the glory of the last resurreccio.
By the same oure Lord Jesus
chist which lyueth & reygneith/
one GOD / With the father and
the holy ghost worlde wythout
ende. So be it.

tem ad resurrectio-
nis gloriam perdu-
camur. Per eundē
dominum nostrum
Iesum Christū qui
cum patre & spiritu
scō viuūt et regnat
vn⁹ deus. Per oīa
sēcla seculorū. Amē.



A memory of the passion of
Christe.

E.ij.

Memoria de pas-
sione Christi,

Dia comple-
torii datur se-
pulture

Corpus christi nobi-
le, spes vite future

Conditoꝝ aromate
cōplentur scripture

Fugit sit memoria
mors hec mihi cure.

Has horas canoni-
cas cum deuotione

Tibi christe recolo
placatione

Ut sicut tu passus
es penas in agone.

Compluyne.

The hope of our lyfe enet
to endure

Of Iesu y^e noble & blessed body
At cōplyne tyme was brought
to sepulture

Spyced and adozned/fragrant
and sweetely

Of scripture complete was the
the mystery

Therefore Iesu graunte me thy
wondes tender

And thy death busely styl to re-
member

The summe of the whole
or a fynall prayer.

O blessed christe these houres
canonicall

To the I offer wyth meke de-
uotion

For as thou haste suffred those
paynes all

In thy greuous agony/by lyke
season

So by the remēbraunce of thy
passion

Complyne.

Make me / accordyng to thy busynes

partener of thy crowne & glorye endles

The versycle

we worship the Christe / wyth prayse and benediction.

The answer.

For thou redemest the worlde from all affliction

The prayer.

O Lorde Jesu Christe in whose power al thynges are put / and there is none that can resyst thy wyll / whych dydest vouchsafe to be borne to dye and to ryse by the mysterye of thy most holy body / & by thy hye wondes / and by the effusion of thy most precious bloud / haue mercy on vs / euē as thou knowest to be necessary for our soules and bodyes / delyuer vs from the teyntaciō of the deuell and from al thynges / wyth the

L.ii.

Sic labori consonas
consors sum corone.

Versus.

Adoramus te christe
et benedicimus tibi

Responsum

Quia per sanctā crucem tuam redemisti mundum.

Oratio.

Domine Jesu christe in cuius ditione cūcta sūt posita, & nō est q̄ possit resistere volūtati tue, qui dignatus es nasci, mori et resurgere p̄ misterium sacratissimi corporis tui & p̄tūa quicq̄ vulnera, p̄ q̄ effusione p̄siosissimi sanguinis tui miserere nobis sicut tu scis necessariū alac̄b⁹ corporib⁹ q̄ n̄tis libera nos a diaboli tētatione ab oib⁹

quib⁹ nos agustia-
tos esse cognoscis,
nos q̄ i seruitu tuo
vsq; in finē cōserua
atq; corrobora, & ve
ram emēdacionem
spatiumq; vere pe-
nitentie nobis tri-
bue, remissionē om-
nium peccatorum
largire, et fac nos
fratres sorores ami-
cos & inimicos in-
uicem diligere et cū
omnibus s̄ctis tu-
is in regno tuo line
fine gaudere. Qui
cū patre & spū s̄cto
biuis et regnas de-
us. Per omnia secu-
la seculorum. Amē.
Benedicamus dño
Deo gratias.

Gloriosa passio do-
mini nostri iesu xpi
eruat nos a dolore
tristi, et pducat nos
ad gaudia paradisi
Amen.

Memoria de beata
Maria.
Verga Jesse floruit

whych thou knowest vs to be
troubled wyth / and kepe vs &
strength vs in thy seruice / vnto
the ende / and geue vs true amē
deinēt & space of true penaūce /
and of our synnes also graunt
vs remission / and make vs bre-
thren and systerne / frendes and
enemyes to loue together / and
wyth al thy s̄ctes in thy kyng-
dome wythoute ende to haue
ioye. Which lyuest and reygnest
God / With God the father / and
the holy ghost / World wythout
ende. So be it. Let vs prayse
the Lorde. And geue hym thā-
kes wyth one accorde.

The glorious passion of oure
Lorde Jesu Churste delyuer vs
from sorowful heuynes & bring
vs to the ioyes of paradysē.
So be it.

A memory of our
Lady.

The rod of Jesse hath flourished

Complyne.

Replenished wth the holy ghost
whych bywarde to go hath vs
monished
In passyng the hylles to zacha-
ries coast

C The versycle.

holy mother of God make thy
petition

E The answer.

That we maye obtayne Chri-
stes promise.

C The prayer.

WE beseeche the Lorde Jesu
Christ that the moste holy
virgyn Mary thy mother may
praye for vs vnto thy holy mer-
cy now & in the houre of death/
whose soule in the houre of thy
blessed passion the swearde of
sorrowe perceyd thorowhe/whych
yet in thy glorious resurrection
excedyng gladnes made ioyful/
whych lyuest and raygneest for
euer. So be it.

The dolorous passion of the
virgins sone / bynge vs to the

repleta scđo spiritu
nos superne petere
docuit, dū p̄trāsēs
mōtes fines zacha-
rie adiut.

ſ. Ora p nobis ſāc-
ta dei genitrix.

C Responsum.

Ut digni efficiā-
mur p̄missionibus
Christi.

C Oratio.

Interueniat
p nobis que-
sumus domine Jesu
Christe apud tu-
am ſāctam clemen-
tiam, nunc et in ho-
ra mortis nostre pi-
ſſima virgo maria
mater tua, cuius ſa-
cratīſſimam animā
in hora benedictę
paſſionis tue, do-
loris gladius per-
trāſiuit, et in glorio-
ſa reſurrectione tua
ingēs gaudiū letifi-
cauit. qui viuis. &
Paſſio filii virgi-
nis glorioſa.
Perducāt nos ad

celestia regna.
Amen.

Ergo pater miseris
miserere mitis

Pro quibus sic pres-
ens est christus botr-
bitis
Nos a peste funeris
salua Iesu Chyste

Et nos iunge cete-
ris, quos redemisti.

Cursus.
Te laudamus et ro-
gamus pater iesu xpi

Responsum.
Ut intendas et de-
fendas nos a morte
tristi.

Conatio.

Complyne.

blysse of the fathers kingdome.
So be it.

O mercyfull father haue pytie
therfore

On vs poore wretches mysera-
ble and thral

Seynge thy sone that byne cla-
ster pressed sore

And fro the pestilens of death
eternall

Kepe vs by boydying the fende
infernall

And ioyne vs wyth the which
rewarded be

Wyth eternall lyfe / seyng the
deytie.

The versycle.
we do prayse the / and do praye
the father of Chyst moste mer-
cyfull

The answer.
That thou intende and defende
vs from death that is moste so-
rowfull.

The prayer.

Complyne

O Raunt vs we beseech the fa-
ther almyghty thy grace
that we which of y^e incarnatiō
natiuite/passion/ glorious re-
surrecciō/ & ineruelous ascēcion
of thy sōne / of the cōmyng also
of the holy ghoſt w^e reuerēce do
make a remembraunce / by the
grace of the same holyghost we
may ryle from the death of the
soule and with the lyue an eter-
nall lyfe by Iesus Chyſte oure
Lorde. So be it.

A prayer to Chyſt
our ſauyour.

H Ayle heuenly kynge / fa-
ther of mercye / our lyfe/
our ſweetnes / our hope / al hayle
vnto y^e do we crye which are y^e
banysſhed childre of Eua / vnto
the do we sygh / wepyng & way-
lyng in the vale of lamenetacion/
come of therfore our aduocate /
cast vpo vs those merciful ioies
of thyne / and after this our ba-

A. l.

O Ratiā tuā no-
bis largite q̄
sum⁹ om̄ps pat, vt
q̄ filii tui incarnati,
nati, passi, ḡhoſcōq;
resurgētis & mirabi-
lit ascēdentis, atq;
ſcī spūs adueniētis
reuerēt memoriā a-
gim⁹, p̄ eiusdē spūs
ſācti grām, ab aīaz
morte resurgamus
& tecū viuam⁹ vīta
etna. Per eūdē testū
xp̄m dñm n̄m. am̄.
Oratio ad xp̄m ſer-
uatorē n̄m.

S Alue celozū
rex pat n̄re
vīta dulcedo & spes
n̄ra ſalue, ad te cla-
mamus exules filii
eue, ad te ſuſpiram⁹
gemētes & flētes in
hac lacrimarū val-
le, et, ergo aduoca-
te n̄ illos tuos mi-
ſeriores oculos
ad nos conuerte, et
celestis regni tui lu-
cem beatissimam
nobis poſt hoc cri-

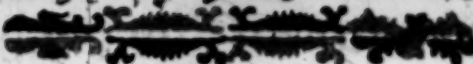
lium ostende, o cle-
mens, o pie, o dul-
cis saluator.

Oratio

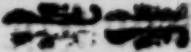
Omnipotens
sepietne de⁹
q̄ gloziose virginis &
matris Marie cor-
pus & aiam, vt dig-
nū fili tui habitacu-
lū effici mereretur
spiritu sācto coope-
rante mirabiliter
preparasti da vt cu-
tus mortis comme-
morationē letamur
eius inestimabilib⁹
meritis ab instanti-
bus malis, et a mor-
te perpetua libere-
mur. Per eundē chri-
stum dñm nostrum
Amen.

Sācte & indiu-
due Trinita-
ti, Jesu christi cruci-
fixi humanitati, sit
sepieterna gloria ab
omni creatura per
infinita seculorum
secula. Amen.

Complyne.

nishinēt thewe vnto vs the glo-
ryous light in thy heuēly kyng-
dom/o merciful/o holy/o swete
saupour. 

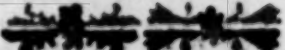
The prayer.


A. Almighty eternall god
whiche by the operatiō
of the holy ghost dyddest won-
derfully spare the body & soule
of the glorious virgin and mo-
ther Mary/ to thende it shulde
be a mete habitaciō/for thy on-
ly begotten sonne/ graunt that
we maye be saued frome all in-
stant euylles and eternal death
through y^r inestimable merites
of him in the remembraunce of
whose death we take ioye and
comforte. By the same Christe
our Lorde. So be it. 

O the holy & indiuisible
trinite/ to the humanite
of Jesu christ crucified/glozy in-
finitly be geue of euery creature
worlde without ende. So be it.

A prayer.

Blessed be the swete name
of our Lorde Jesu christ/
the sone of the glorious virgin
mary for evermore.

And the soules of all true be-
lievers beyng departed through
the mercy of God/ maye rest in
peace. So be it. 

Pray synge be to God/ peace to
the lyuynge/ and reste vnto the
deade. So be it. 

There after followeth a de-
uoute prayer vnto Jesus
our Sauoure.

O Bountefull Jesu/ **O** swete
Jesu/ **O** Jesu the sonne of
the pure virgine Marye/ full of
mercy and truth/ **O** swete Jesu
after thy great mercy haue py-
tie vpon me/ **O** benigne Jesu I
praye the by the same precious
bloud/ whych for vs myserable
synners/ thou wast contente to
shedde in the alter of the crosse/
that thou vouchsafe cleue to a-

A. y.

Benedicta sis
dulce nomen
dñi nři Jesu xpi fi-
lii gloriose virginis
Marie in eternum
et ultra. Amen.

Fidelium aie per
misericordiā dei re-
quiescant in pace.
Amen.

Sit laus deo, par-
tibus, requies de-
functis. Amen.

C Sequitur ora-
tio ad xpm serua-
tozē nostrum.

O Bone Jesu.
O dulcis Je-
su. **O** Jesu fili ma-
rie virginis plenus
misericordia et veri-
tate. **O** dulcis Jesu
miserere mei secun-
dum magnam mise-
ricordiā tuā. **O** be-
nigne iesu te depre-
cor per illum sāgu-
nem p̄ciosum quē
p nobis p̄cōrib⁹ ef-
fundere dignatus
es in ara crucis, vt

abicias oēs iniquitates meas, & ne dispicias humiliter me te petentē, & hoc nomen tuum sacratissimū iēs^u inuocātem. Hoc nomē Iēs^u nomē salutare ē. Quid enī est iēs^u nisi saluator. O bone Iesu q̄ me creasti & redemisti tuo p̄cioso sāguine, ne permittas me dānari quē tu ex nihilo creasti. O bone iesu xp̄e ne p̄dat me iniquitas mea, quē fecit & creauit om̄ps bonitas tua. O bone Iesu recognosce quod tuū est in me, et absterge quod alienū est a me. O bone iesu miserere mei dū tēpus est miserēdi, ne p̄das me in tēpore tui tremēdi iudicii. O bone iesu q̄ merui miser peccator de vera tua iusticia penam eter-

A prayer.

uoyde all my Wyckednesse/ and not to despyse me humbly thys requyrynge/ and vpon thy most holy name Iesus callynge. Thys name Iesus is the name of helth. What is Iesus but a sauour? O good Iesus that hast me created / and wyth thy precious bloude redeemed/ suffre me not to be dāpned/ whom of noughte thou haste made. O good Iesu chyst let not my Wyckednesse destroy me/ that thy almyghty goodnes made and formed. O good Iesu reknewlege that is thyne in me: and Wype clene awaye / that alpeneth me from the. O good Iesu/ Whā tyme of mercy is/ haue mercy vpon me: & destroy me not in tyme of thy terryble iudgemēt. O good Iesu/ though I Wretched sinner for my moste greuous offences/ haue by thy very iustice de-

A prayer.

serued eternal payne: Let I ap-
pel fro thy very righteousnesse/
& stedfastly trust in thy ieffable
mercy: So that thou as mylde
father & mercyfull Lorde wylt
take pity vpon me. O good Jesu
what profite is in my blood/
synth that I must dyscende into
eternall corruption: Certaynly
they that be dead shal not mag-
nify the/ nor likewise al they y^e
go to hell/ O moste merciful Je-
su haue mercy vpon me/ O most
swete Jesu deliuer me/ O moste
milde Jesu be vnto me sinner fa-
uourable/ O Jesu admyt me a
wretched synner into the nobre
of the that shalbe saued/ O Je-
su the helth of the that beleue
in the/ haue mercy vpon me/ O
Jesu the swete forgiuenes of al
my synnes/ O Jesu the sone of
the pure byrgyn Mary/ endue
me with thy grace/ wysedome/
charite/ chastite/ and humilite/

¶.iiij.

na pro peccatis me-
is grauissimis, ad-
huc appello cōfessus
de tua iusticia vera
ad tuā miā ieffa-
bile, utiq; miserebe-
ris mei ut pi⁹ pateat
et misericordis dñs, o
bone Jesu, que uti-
litas s̄ sanguine meo
dū descēdero in cor-
ruptionem etnā: nō
enim mortui lauda-
būt te neq; oēs q̄ dis-
cendūt in ifernū. O
misericordissime Je-
su miserere mei, O
dulcissime Jesu li-
bera me, O piissime
Jesu propiti⁹ esto
mihi pctōr, O Jesu
admitte me miserā
pctōrē in numerū e-
lectorū tuorū. O Je-
su salus in te credē-
tium miserere mei, o
iesu dulcis remissio
oim pctōr meorū. O
Jesu fili virginis
marie: infunde in me
gratiā tuā sapiētā,
charitatē, castitatē

ac humilit, ac etiā i
oib⁹ aduersitatib⁹
meis paciētiā scāz
ut possum te pfecte
diligere & i te glori-
ari ac delectari in se-
cula sclozū. Amen.

Antiphona.

O Rex gloriose
isāctos tuos
q̄ sc̄p es laudabilis
& tamē ineffabilis, tu
in nobis es dñe, et
nomē sc̄ctū tuū iuo-
catū est sup nos, ne
dereliquas nos dñe
de⁹ nū, ut in die iu-
dicii nos collocare
digneris inter sc̄tōs
et electos tuos rex
benedicte.

Oratio ad chris-
tum.

Conditor celi
& terrę regū
& dñs dominatū, q̄
me de nihilo fecis-
ti & ad imaginē & si-
militudinē tuam,
me et proprio tuo
sanguine redemisti,

The prayer.

ye & in al my aduersyties sted-
fast paciens: so that I may per-
fytly loue the & in the to reioyce
and haue my only delyte in the
worlde without ende. So be it.

A The anthem.

O Glorious kynge whiche
amōgest thy sayntes arte
laudable and neuerthelesse in-
effable / thou arte in vs **Lorde** /
& thy holy name hath ben cal-
led vpon by vs / therfore do not
forsake vs **Lorde** god / and in
the day of iudgemēt vouchsafe
to bestowe vs among thy sayn-
tes and electe / o blessed kynge.

A prayer vnto
Christe

Maker of heauen and
erth kyng of kynges /
and **Lord** of **Lords** /
whiche of no thyng
dyddest make me to thy ymage
and lykenes / & dyddest redeime
me wyth thyne owne bloude /

A prayer.

Whome I a synner am not wor-
thy to name/ nether to cal by o/
humbly I desyre the and meke-
ly praye the that gently thou be
holde me thy wycked seruante/
and haue mercy on me whyche
haddest mercy on the womā of
Canane/ and of Mary Magda-
lene/ whych dyddest forgiue the
publicane & the thefe y^e hanged
on the crosse/ vnto the I cōfesse/
oh most holy father my synnes
whyche yf I wolde / I can not
hys fro the. Haue mercy on me
Christ/ for I wretch haue sore of-
fended the/ in pryde in couetous/
in glotony/ in lechery / in vayne
glory/ in hatred/ in enuy/ in adul-
terye/ in thefte/ in lyenge/ in bat-
tyng/ in sportyng/ in dysso-
lute and wanton laughyng/
in ydle wordes/ in hearyng/ in
tastyng/ in touchyng/ in thyn-
kyng/ in speakyng/ in workyng
and in alwayes/ in whiche I a

quem ego peccator nō
sū dign⁹ noīare, nec
inuoare, te suppliciter
deprecor & humili-
ter exoro vt clemen-
ter respicias me ser-
uū tuū nequā, et mi-
serere mei q̄ misere⁹
fuisti mulieri chana-
nee, et marie mag-
delene, q̄ peccasti
publicana & latroni
in cruce pendentī.
Tibi cōfiteor pat̄ pi-
ssime peccata mea,
q̄ si voluero abscon-
dere nō possum tibi
domine, parce mihi
christe, q̄ ego miset
mulum offendi in
superbia, in auari-
cia, in gula, in luxu-
ria, in vana gloria,
in odio, in inuidia, i
adulteriis, in furto
in mendacio, in blas-
phemia, in loco, i ri-
su in vbiis ociosis in
auditu, in gustu, in
tactu, cogitādo, lo-
quendo, opādo, & in
oībus modis in q̄b⁹

ego fragilis hō et
pctōz peccare potui
mea culpa, mea cul
pa, mea maxima cul
pa. ideo deprecor tuā
clementiā q̄ de celo
p̄ mea salute descē
dit, q̄ David a pec
cati lapsu erexit.
Parce mihi dñe par
ce mihi xpe, q̄ petro
te negari peperisti.
Tu es creator me⁹
et adiutor me⁹: plas
mator me⁹ & redēp
tor me⁹ gubernator
me⁹ et pater me⁹: dñs
meus & deus meus
et rex meus, tu es
spes mea, et fiducia
mea, gubernatio
mea, & auxiliatio me
a, consolatio mea, &
fortitudo mea, defe
ctio mea, et liberatio
mea, vita mea, sal⁹
mea, et resurrectio
mea. Tu es firma
mentū meū et refu
giū meū, lūmē meū
consilium meū, ad
iutor meū & pa
trociniū meū. Te
deprecor & rogo adiu

A prayer.

feayle mā. and moſte wretched
ſynner / myght ſynne / my fault
my moſte greuous default.
Therefore I moſt humbly pray
and beſech thy gētelneſſe / which
for my helth / deſcended fro hea
uen / which dyd holde bp Da
uid that he ſhulde not fall into
ſynne: have mercy on vs (oh
Chriſt) which dyddeſt forgene
Peter that dyd forſake the.
Thou art my creator / my hel
per / my maker & my redemer /
my gouernour. / and my fa
ther / my lord my god / my kyng
thou art my hope / my truſt / my
gouernynge / my helpe / my co
forte / my ſtrength / my defence /
my redēpciō / my lyfe / my helth /
my reſurrectiō / thou art my ſted
faſtneſſe / my refuge & ſocoure /
my light / my deſyre & my helpe /
I moſt humbly and hertely de
ſyre and pray the helpe me / de
fende me / and make me ſtrong

A prayer.

and comforte me/make me sted
faste / make me mery / geue me
light/and visyte me/ reuiue me
agayne whiche am dead/ for I
am thy makynge & thy worke.



O h lord dispise me not/ I am
thy seruaunt thy bonde man al
though euyl/ although vnwoꝝ
thy and a sinner. But what so
euer I am / Whether I be good
or bad I am euer thine/ therfor
to whome shall I flye except I
flye vnto the. If thou caste me
of/who shal or will receaue me/
yf thou dispise & turne thy face
frome me/who shall loke vpon
me/and recognise & knowlege
me (although vnwoꝝthy) com-
minge to the/for although I be
byle & vncleane/thou canst make
me cleane/yf I be sycke thou cast
heale me/yf I be deade and bu-
ried/ thou canste reuiue me/ for
thy mercy is muche more then
my iniquite/thou canst forgiue

¶.i.

na me, et salu⁹ ero,
guberna me & defen-
de me, cōforta me, &
cōsola me, cōfirma
me, & letifica me, il-
lumina me & visita
me. suscita me moꝝ-
tuū, qꝫ factura & o-
pus tuū sū. O he,
ne dispicias me fa-
mul⁹ et seruus tu⁹
sū. Quis indign⁹ et
peccōꝝ sed qualiscūqꝫ
si siue bon⁹ siue ma-
l⁹, scꝫ tu⁹ sū, ad quē
ergo fugiā: nisi ad
te vadā. Si tu me
eicis, qꝫ me recipi-
et: si tu me despicias
qꝫ me aspiciet: et re-
cognosce me indig-
nū ad te refugientē
Quis indignus sū,
qꝫ si vilis et imūd⁹
sū, potes me mūda-
re, si infirm⁹ sū potes
me sanare, si mortu-
us & sepultus sū po-
tes me resuscitare,
qꝫ maior est pietas
tua, qꝫ impietas mea

plus potes dimitte
re q̄ ego cōmittere
& plus parcere quā
ego pctōz peccare.
Non ergo respicias
dñe neq; attendas
multitudinem ini-
quitatū mearū, sed
secundum multitu-
dinem miserationū
tuarū miserere mei,
& ppitius esto mihi
miserrimo peccato-
ri. Dic anime mee
salus tua ego sum.
qui dixisti nolo mor-
tem pctōis sed ma-
gis vt uiuat & con-
uertat, conuerte me
dñe ad te & noli iras-
ci cōtra me. Depcor
te clemētissime pat-
ppter misericordiā
tuā supplico & ero-
ro vt perducas me
ad eternā intermi-
nabilem beatitudi-
nem. Amen.

A prayer.

me more than I can offende.
Therefore (oh Lorde) do not cō-
sider / nor haue respecte to the
nombze of my sinnes / but accor-
ding to the gretnesse of thy mer-
cy forgive me / and haue mercy
on me moſte wretched sinner.
Saye vnto my soule I am thy
helth / which saydest / I wyl not
the death of a sinner / but rather
that he liue and be conuerted.
Turne me (oh Lorde) to the &
be not angry with me / I praye
the moſte meke father and for
thy great mercy / I moſte hum-
bly beſeche the that thou bring
me to the bliſſe / that neuer ſhal
cease. So be it.  

C The .xv. prayers called
the .xv. Does.

C These .xv. prayers folowing
called commonly the .xv. Does
are ſet forth in diuers latten pa-
miers with goodly printed pre-
ſares / promiſinge to the ſayers

The. xv. Does

cherof many thinges both fo-
lyshe & false / as the delineraunce
of. xv. soules out of purgatory /
with other lyke vanities : yet
are the prayers selfe right good
and vertuous / yf they be sayd
without any suche supersticious
truste or blynde confidence .

And for as much as these pray-
ers are a goodly and godly me-
ditaciō of Chrystes passion / we
haue not thoughte it nether to
vs greuous / nether to thys pri-
mer superfluous to set them in
thys place.

The firste prayer.

O Jesu endles swetnesse to
all that loue the / a ioye
passinge and excedinge al glad-
nesse and desire. Thou sauour
and louer of all repentant sin-
ners / that likest to dwell (as
thou saydest thy selfe) wyth
the chyl dren of men / for that
was the cause why thou wast
X.ii.

Oratio prima.

O Domine Je-
su xpe eterna
dulcedo te amātiū,
iubilus excedens
omne gaudium et
desiderium, salus &
amator omniū vere
penitentium pecca-
torum, qui delicias
tuas (testat^r es) esse
cum filius hominū,
pp̄t hominē homo

The .xv. Does.

factus in fine tem-
porū memento om-
nis tribulationis
et intimi meroris
quem in humano
corpore sustinuit
instante saluberrime
passionis tue tem-
pore in diuino cor-
de a tota Trinita-
te ab eterno p[re]o[r]-
dinate, p[ro] redemp-
tione generis huma-
ni. Memento om-
nis tremoris angu-
stie et doloris quos
in tuo delicato cor-
pore ante passionē
crucis tue pertulisti,
quando post tri-
nam orationem et
sanguineum sudorem,
a tuo discipulo
Juda Judeis, q[ui]
ob singularem affec-
tū quē erga eos os-
tendisti populus pe-
culiaris esse debuisset,
tradebaris.
Memento angustie

incarnate and made mā in the
ende of the world. Haue mynde
blessed Jesu of all the bytter so-
rowes that thou suffred in thy
māhoode / drawynge nygh to
thy moſte holsome passion / the
whiche passion was ordeyned
to be in thy deuine herte / by co[n]-
ſayle of the holpe trinite / for the
raſſume of all mankind. Haue
mynde blessed Jesu of all the
great dreads / anguyſſhes and
ſorowes / that thou ſuffreſte
in thy tender fleſſhe / before thy
passion on the crosse / whē thou
waſte betrayde of thy diſciple
Judas / to the Jewes whiche
of ſingular affeccion that thou
haddeste to them ſhulde haue
bene thine eſpeciall people / af-
ter tyme that thou haddeste
made thy prayer vpo the moūt
of olyuete / & ſwetest there both
bloode and water. Also haue
mynde of the great anguiſſhe

The. xv. Doct.

that thou wast in/ when thou
wast taken of the false Jewes/
and by false witnessse accused.

And at Jerusalem in tyme of
Easter/ in the florissching youth
of thy bodye / without trespas
receuedest thou thy iudgement
of deth byō the crosse vniustly/
Where also thou wast dispo-
led of thyne owne clothes /
blyndfelde/ buffeted/ bounde to
a pyllar & scourged / and with
thornes crowned / and wyth a
reede smitten on the heade/ and
with innumerable paynes thy
body was all to brused & torne.

Foz mynd of this blessed passiō
I besech the bening Jesu graūt
me afore my death very con-
tricion / true cōfession/ and amē-
dement of my lyfe/ and of al my
sinnes remission. So be it.

Our father .*sc.* 

EThe seconde prayer.

I. iii.

quā habuisti/ quā-
do a falsis iudeis
capiebaris, a fal-
sis testibus accusa-
baris, iniuste iudi-
cabaris, in electa ci-
uitate, in paschali
tempore, in florida
corporis iuuentu-
te innocenter condē-
nabaris, veste pro-
pria exuebaris, ocu-
lis et facie velaba-
ris, alapis cedeba-
ris, ad columnam
ligabaris, & flagel-
labaris, spinis coro-
nabaris, arundine,
in capite feriebaris
& innumerabilib⁹ a-
liis penis i carne la-
cerabaris. Da mihi
quēso ob memoriā
harū passionū, verā
ante mortem meam
cōtritionē purā cō-
fessionē, viteq; mee
emēdationē, & oīa
peccatorū meorū re-
missionem. Amen.

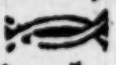
Pater noster. *sc.*

COratio secunda.

O Jesu mūdi fa-
bri-
catōz quē
nulla dīmentio ve-
ro in termino metit
qui terrā palmo cō-
cludis, recoz dare a-
marissimi doloris
tui quē sustinebas
cū suauissimas ma-
nus tuas ad crucē
iudei obtulis cla-
uis primo crudelissi-
me affixerūt, et pfo-
rādo delicatissimos
pedes tuos, cum nō
esses cōueniens vo-
luntati eozum, dolo-
rem supdorem ad-
diderunt vulneri-
bus tuis, & ita crude-
lit te distraxerūt in
longum & latū cru-
cis tue vt dissolue-
rentur compagines
membrozū tuo-
rū. Deprecoz te vt
per tue sanctissime
passionis memoriā,
des mihi timorē et
amorem tuū. Amē.
Pater noster. &c.

Coratio tertia.

The. xv. Docs.

O Blessed Jesu maker of al
the worlde/ that of a mā
maye not be measured/ Whiche
closest in thy hand al the earth.
Haue mind of thy bitter sorowe
fyyst when the Jewes fastened
thy blessed handes to the crosse
with blunt nayles. And to en-
crease more thy paynes they ad-
ded sorowe vpon sorowe/ to thy
bytter woundes whan they per-
ced thy tēder fete / because thou
woldest not accord to theyr wyl
And so cruelly they drewe thy
blessed body in length & bredth/
to the measure of y^e crosse / that
all the ioyntes of thy lymmes
were both loused and broken /
for mynde of thy blessed passiō.
I besech the benigne Jesu geue
me grace to kepe with me both
thy loue/ and thy drede. 
So be it. Oure father whyche
arte in heauen. &c.

CThe thyrde prayer.

The. xv. Doers.

O Jesu heavenly phisicion/
haue mynde of thy lan-
gour/ & blewnes of thy woundes
& sorowe / that thou suffred in
the heygh patible of the crosse/
whan thou wast lyfte vp from
the earth/ that thou wast all to
torne in al thy lymmes/ wherof
ther was no lymme abydyng
in hys ryght ioynthe: so that no
sorowe was lyke to thyne / be-
cause that fro the soules of thy
feete/ to the toppe of thy heade/
was no whole place: and yet
forgettyng in maner all those
greuouse paynes/ thou praidest
deuoutly/ and charitably to thy
father for thy enemyes/ saynge:
father forgeue it them for they
wote not what they do. For
thy charitable mercy that thou
shewedest to thyne enemyes/ &
for mynde of those bytter pay-
nes/ graunt me that this mynde
of thy bytter passion be to me

O Jesu celestis
medice. reco-
dare languoris, luo-
ris, et doloris, quos
in alto crucis pati-
bulo leuat⁹, passus
es in omnibus dila-
ceratis membris tu-
is, quorum nullum
in suo statu recte p-
maierat, ita ut nul-
l⁹ dolor similis tuo
dolori inueniretur,
quia a planta pedis
vsq; ad verticem ca-
pitis non fuit in te sa-
nitas. Et tunc qua-
si omnium dolorum
inmemor patrem
pro inimicis exorat
ti dicens, pat ignos-
ce illis, qz nesciunt
qd faciunt. Per hac
miam & ob memoriam
am illi⁹ doloris co-
cede ut hec memori-
a passionis tue anima

issime sit omnium
peccatorum meorum
plena remissio.

Añ. Pat noster. &c.

Oratio. quarta.

O Jesu vera li-
bertas ange-
lorum, paradisi de-
lectarum, memento
terroris et horro-
ris quos sustinebas quia
inimici tui quasi le-
ones ferocissimi te
circūsteterunt, & co-
laphizationibus, co-
spuitionibus, vngu-
lationibus, ceterisque
inauditis penis te
molestauerunt. Et
per omnia verba co-
tumeliosa, dira & be-
ra, durissimaque tor-
menta, et per penas
quibus te domine Jesu
christe omnes inimici
tui afflixerunt, de-
precor te ut liberes
me ab omnibus inimi-
cis meis visibilibus
et invisibilibus, et do-
ces me sub umbra

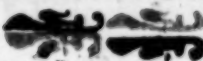
The. xv. Does.

plenary remission and forgeue-
nes of all my synnes. So be it.
Our father whych arte in. &c.

The. iii. prayer.

O Jesu very fredome of an-
gels / the paradysse of all
ghostly pleasures. haue mynde
of the drede and hydeous fear-
fulnes that thou suffred when
all thyne enemyes / lyke vnto
moste wodde Lyons compassed
the about / smyttyng the / & spit-
tyng on the / scratchyng the / &
wyth many other greuous pay-
nes tormentyng the / for mynde
of all these dyspytfull wordes /
cruell beatynges / and sharpe
tormentes / and al the cruel pay-
nes which thy enemyes put the
to. I besech the (blessed Jesu) de-
lyuer me fro all myne enemyes
bodely and ghostlye / & geue me
grace to haue the defence & pro-
tection of helth euerlastyng / a-
gaynst the / vnder the shadowe

The. xv. Ones.

of thy wynges. So be it. Oure
father whych. &c. 

The. v. Chapter.

O Jesu myrrour of the dy-
uine clerenes haue mind
of that drede & heuynesse which
thou haddest / When thou hast-
gest naked & myserable on the
crosse and all thy frendes and
acquayntaunce stode agaynst
the / and foundest comforte of
none but only thy most louyng
mother faythfully standyng by
the wyth greate bytternes of
harte / Whome thou dyddest be-
take to thy welbeloued disciple
sayenge: Lo woman thy sone /
& lykewyle to the disciple. Lo
thy mother. I besech blessed Je-
su / by the swerde of sorow / that
then perced hyr harte / to haue
cōpassion on me in all my trou-
bles and afflictions bodely and
ghostly / and geue me comforte
in all tyme of tribulation. So

R. l.

alay tuarū ptectio
nē salutis etne iue-
nire. am. Pat nē. &c.

Oratio. quinta.

O Jesu speculū
claritatis di-
uine memēto troyis
& meroyis quos ha-
buisi qñ nudus et
miserabilis in cruce
pepēdisti, & oēs ami-
ci & noti aduersū te
steterūt & nullū cō-
solatē iuenebas sed
solū modo dilectam
genitricē tuā i ama-
ritudine aie tibi fi-
delissime astātē quā
dilecto discipulo tu-
o cōmēdasti dicens,
mulier ecce fili⁹ tu⁹
& ad discipulū, ecce
mater tua. Rogo te
pie Jesu p gladium
doloris q tūc eius
aim pcrāsiuit, vt cō-
patiaris mihi in oī-
b⁹ tribulationib⁹ &
afflictionibus meis
corporalib⁹ & spūa-
lib⁹ & da mihi con-
solationem in oī tri-
bulationis tēpore.

Añ. Pat noster. &c.

Oratio. vi.

O Jesu rex amabilis, & tot⁹ desiderabilis memeto illius doloris quem habuisti qñ in speculo serenissimae iustitiae tue conspexisti p̄destinationē electoꝝum tuoꝝum per merita tue passionis saluādoꝝū. Per abissū miserationis tue qua nobis perditis et desperatis peccatoꝝibus tunc cōdoluiſti, & p̄cipue p̄ eam quā latroni in cruce exhibuisti dicens, hodie mecum eris in paradiso: rogo te pie Jesu ut facias mecum misericordiam tuā in hora mortis mee. Añ.
Pater noster. &c.

Oratio. septima.

The. xv. Does.

be it. Our father Whych. &c.

The. vi. prayer.

O Jesu/ kynge moste worthy to be loued / & frende most to be desyred. Haue mynd of the sorowe that thou haddest when thou beheldest in thy myrroure of thy moste clere maiestye / the p̄destination of al thy chosē soules / that shulde be saued by the merytes of thy passyon / for mynde of the depnes of thy great mercy whiche thou haddest vpo vs loste / and desperate synners / and namely for the great mercye that thou shewedest to the thefe y^e honge on the crosse / sayenge this: This daye thou shalt be with me in paradysse. I praye the (be nygne Jesu) to shewe thy mercye on me in the houre of my death. So be it. Our father. &c.

The. vii. prayer.

The. x. Doers

O Jesu well of endles pytte
that saydest on the crosse
of thy passion by inward affec-
tion of loue (I truste) that is to
say the helth of mannes soule/
for mynd of this blessed desyre/
I besech the benygne Jesu kyn-
del our desyre to euery good &
perfyte worke: the thyrst of con-
cupyscence/ and burnyng of all
worthy loue in vs vtterly kole
and extynguysshe. So be it.

Our father whiche arte in. &c.

The. viii. prayer.

O Jesu swetenesse of hartes
and ghostlye pleasure of
soules/ I beseeche the for the byt-
ternes of the aysell & gall / that
thou tasted & suffred for vs at
the houre of thy death / graunt
that we may worthely receyue
thy moste blessed body & bloud
the whiche was betrayde and
shede for the remedy of our syn-
nes and cōforte of our soules.

E. ij.

O Jesu fōs lex
hauste pieta-
tis q̄ ex itime dilec-
tionis affectu i cru-
ce dixisti, sitio, scz sa-
lutē humani gene-
ris accēde q̄s ob me-
moriā tāti desiderii
n̄m desiderii ad oē
op⁹ pfectū, & siti car-
nalis cōcupiscētie &
estū mūdane dilecti-
onis i nobis penit⁹
refrigera & extigue.
Am. Pat noster. &c.

Oratio, octaua.

O Jesu dulcedo
cozdiū igēsqz
suauitas mentiū, p
amaritudinē aceri &
fellis quā p nobis
sustinuisti et degu-
stasti i hora mortis
tue, concede nobis
cozp⁹ et sanguinem
tuū digne percipere
quē tradidisti et ef-
fudisti ad remediū
et consolationē ani-
marum nostrarū.

Añ. Pat noster. &c.

Oratio. nona.

O Jesu regalis
Dei iubilusq;
metallicis, memento
doloris & angustie
quos passus es qñ
p̄ mortis amaritu-
dine et iudeorū isul-
tatione cū magna
vocate a deo patre
derelictū clamasti
dicens, de⁹ me⁹ de⁹
meus vt qđ dereli-
quisti me. Per hanc
angustiā oro te vt
in agustus mortis
nostre ne derelin-
quas nos deus n̄r.
Añ. Pat noster. &c.

Oratio. vltima.

O Jesu alpha &
oo, bis vita &
virtus in oi medio,
recozdare qđ a sum-
mo capitis vsq; ad
plantā pedis te p̄o
nobis i aqua passi-
onis tue dimersisti
ob memoriam tāte

The. xv. Does.

So be it. Our father whych. &c.

The. ix. prayer.

O Jesu royal strength/and
ghostly ioye: haue minde
of the anguyshes and great so-
rowes/that thou suffred whan
thou cryed to thy father wyth
a myghty voyce/for the bytter-
nesse of thy death / and also for
the scorpyng of Jewes/sayenge
thys: O my God / O my God/
why hast thou forsakē me: By
thys paynfull anguyshē for-
sake not vs in the anguishes of
our death/our blessed God. **So
be it. Our father whych. &c.**

The. i. prayer.

O Jesu beginnyngē/ & endē
waye/ lyfe/ and vertue in
euery meane haue mynde that
fro the toppe of thy heade vnto
the sooles of thy fete thou suf-
fredst for vs/ to be drowned in
the water of thy paynfull pas-
sion / for mynde of thys greate

The. xv. Does.

payne/and namely for the depnes and Wydenes of thy woundes. I beseeche the blessed Jesu / teache me the large precepte & commaundement of loue/Which am drowned all in foule synne. So be it. Our father which. &c.

The. xi. Prayer.

O Jesu depnes of endles mercye / I beseeche the for the depnes of thy woundes that went through thy tender fleche & thy baynes/that thou vouchsafe to drawe me oute/ beyngedrowned in the depnes of sinne/ And hyde me euer after in the holes of thy woundes/ from the face of thy wrath/ vnto y^e tyne Lorde that thy dredful fure be passed. So be it. Our father. &c.

The. xii. chapter.

O Jesu myrrour of truth/ token of vnitie/ & sure boode of charite. Haue mynde of thyn innumerable paynes and woundes.

E. ij.

pene & ppter latitudinē & magnitudinē vulnerū tuorū doce me pie Jesu latum mādatū tuū nī mis i pccis dimerſū
Añ. Pat noster. &c.

Oratio. vndecima.

O Jesu abyſſus profundissime misericordie, rogo te ppter profunditatem vulnerū tuorum que tranſierūt carnem tuam et venas vt me ſubmerſū i peccatis emergas & abſcōdas i ſorāminib⁹ vulnerū tuorū a facie ire tue dñe, donec ptranſeat furor tuus. Amen.
Pater noster. &c.

Oratio. xii.

O Jesu veritatis ſpeculū, vñſtatis ſignum, et charitatis vinculū, memēto innumera biliū vulnerū tuorū


The. xv. Does.

quibus a summo capitis usque ad unum pedis vulneratus fuisti, et ab iniquis iudeis laceratus fuisti, et sanctissimo sanguine tuo rubricatus fuisti, quam multitudinem doloris in virginea carne tua pertulisti pro nobis pie Jesu. Quid ultra facere debuisti quod non fecisti. Scribe quod pie Jesu omnia vulnera tua in corde meo preciosissimo sanguine tuo, ut illis legam timorem et amorem tuum, et in gratiarum actione usque in finem vite mee iugiter perseuerem. Amen.

Oratio. xii.

O Jesu leo fortissime, rex immortalis et invictissime memeto doloris quem passus es cum

des / whyche from the toppe of thy heade / to the soole of thy foote / thou wast wounded / and of y^e wycked Jewes thou wast al to torne and rent. And al thy body made red wyth thy moste holy bloude / the whyche greate sorow (blessed Jesu) in thy clene virgins body thou suffredest. What myghtest thou do more for vs then thou dyddest: Therefore (benigne Jesu) I praye the hartely to wyte all thy woundes in my harte / wyth thy most precious bloude / that I maye both reade in them thy drede & thy loue. And that I maye styl continue in pray synge / and thanke kynge the to my lyues ende.

So be it. Our father. &c. 

The. xii. prayer.

O Jesu most myghty Lyon kynge inmortall / & moste victorious. haue mynde of the sorow that thou suffredest whē

The. xv. Does.

al the powers of thy harte and
body fayled the vtterly: and the
thou enclynnyng thyne heade/
saydest thus: It is al done. For
mynde of that anguysh and so-
rowe: haue mercy on me: Whā
my soule in the last consumma-
cion & departyng of my breath
shalbe anguished and troubled
So be it. Our father. &c. ❧

The. xiii. prayer.

O Jesu the onely begotten
sonne of almyghty God
the father / the bryghtnes and
figure of his godly substaunce/
haue minde of that entyer com-
mendacion / in whych thou dyd-
dest cominende thy spirite into
the hādes of thy father: & wyth
a torne body / and broken harte
shewyng to vs for our rāsome /
the bowels of thy mercy for the
redemyng of vs dyddest geue
bp thy breth. For minde of that
precious death / I beseeche the

omnes vires cordis
et corporis tui pe-
nitens defecerunt et
inclinato capite (cō-
summatum est) dix-
isti. Per hanc an-
gustiam et dolore
miserere mei cum a-
nima mea i vltima
cōsumatione exitus
spiritus mei anxiosa
fuerit et cōturbata.
Añ. Pat noster. &c.

Oratio. xiii.

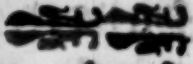

O Jesu virge
nite altissi-
mi patris splendor & fi-
gura substantie ei⁹
memeto illius ob-
nixe cōmendationis
qua patri spūm cō-
mendasti, et lacerā-
to corpore et rup-
to corde cū patrefac-
tis visceribus mie-
tue p nobis redime-
dis expirasti. Per
hāc preciosam mor-
te in tuā deprecor te

The .rv. Does.

rex sanctorum, conforta me ad resistendum diabolo, mundo, et carni, ut innotuit tibi vitam, et nouissima hora exitus mei suscipe ad te reuerentem spiritum meum exulem et peregrinū. Amē.
Pater noster. &c.

Oratio. .rv.

O Jesu vitis vera et fecunda memeto super effluentis et abundantis effusionis sanguinis tui, quem tu sicut de botro expresso copiose effudisti quando in cruce torcular solus calcasti et ex lācea militari percusso latere nobis sanguinem et aquam propinasti, ita ut pauca vel minima gutta

(Kynge of sayntes) comforte me to withstande the fende / the worlde / and my flesshe / that I may be dead to the world / and lyuynge ghostlye towarde the. And in the last houre of my departinge fro the world receyue my soule / cōmyng to the which in this lyfe is an outlawe / and a pylgryme. So be it. 
Our father whiche arte. 

The .rv. prayer.

O Jesu very true and plentifulous vyne / haue mynde of the most exceeding and abundant effusiō of bloud that thou sheddest moste plentifully / as yf it had ben crulshed out of a rype cluster of grapes / when thou vpon the Crosse dyddest treade that presse alone and gauest vs drynke both bloud and water / out of thy syde / beyngt perced with a knyghtes spere / so that in all thy body was not

The. xv. Does.

left a droppe of bloud noz of wa-
ter/then at the laste lyke a bun-
del of myre thou wast hanged
on the crosse on high/wher thy
tender fleshe wared weime/the
lycoure of thy bowels was dry-
ed vp. For mynde of this thy
moste bytter passyon (swete Je-
su) wounde my harte that the
water of repentaunce/and tears
of loue/maye be my foode both
nyght & day. And (good Jesu)
turne me whole to the/that my
herte maybe ever to the a dwel-
lynge place/& that my lyuynge
maye be ever plesant and ac-
ceptable/and that the ende of
my lyfe maye be so commenda-
ble/that I maye perpetually
praysse the with all thy sayntes
in blyss. So be it. Our father
whiche arte in heauen. &c.

I beleue in God. &c.

There after foloweth the senē
penitentiall psalmes.

3. L

in te remaneret, et
demū quasi myrthe
fasciculus in altum
suspensus fuisti, et
delicata caro tua e-
uanuit, & liquoz vis-
cerū tuorū exaruit.
Per hanc amarissi-
mā passionem tuā &
preciosi sanguinis
tui effusionē, o dul-
cissime Jesu vulne-
ra cor meū, vt peni-
tētie amoris lachry-
me sint mihi panes
die ac nocte. Et cō-
uerte me totaliter
ad te, vt cor meum
tibi sit perpetuo ac-
ceptabile, et conuer-
satio mea tibi placi-
ta sit et accepta sem-
p, ac finis vite mee
ita laudabilis vt
post huius vite fini-
num, te possim lau-
dare cū oib⁹ sanctis
tuis in eternū. Amē.
Pater noster. &c.
Credo in deum. &c.

The. vii. psalmes.

Cwhy that these. vii. psalmes
solobynge are called penitenti
all/ and be chesely noted aboue
other/ the common opynyō
mynd of many Wryters is and
hath bene / that the kynge and
prophete Dauid compunct or
stryken with hartly repentaūce/
of his greuous adultery cōmyt
ted with Bersabe / and the de
testable murther of Aye her
husbande/ beyng his knyght &
seruaunte (after he was admo
nysshed by Nathā the prophet
of God) shulde make them spe
cyallye to declare his inwarde
sorowe / and depe contricyon/
that he toke for the same. But
whether it were done byō that
intencyon or nat/ that I referre
to the Judgement of other. yet
this is very certayne/ that they
may well and of good congru
ence be called penitentiāll / for
bycause that penaūce in them

The. vii. psalmes.

is so diligently so often & many
festly treated/repeted/and com-
mended as in the selfe psalmes
is easily to be perceaued.



The antheime.

Remember not. &c.

The. vi. psalme.

Lorde rebuke me not in
thy fure/neyther chastē
thou me in thyne angre.

Haue mercy on me **L**orde for
I am sycke/heale me **L**orde for
my bones are brused.

And my soule is verye soze

3.ii.

Antiphona.

Re reminiscaris. &c.

Psalmus. vi.

Domine ne
ifuroze tuo
arguas me, neq; in
ira tua corripas me
Miserere mei dñe
qm̃ infirmus sū sa-
na me dñe qm̃ con-
turbata sūt ossa mea
Et anima mea tur-
bata est valde et ca.

domine usquequo

Qonuertere dñe et
eripe aiam meā, sal
uū me fac p̄pter mi
sericordiam tuam.

Quā nō est ī morte
qui me nō sit tui in
inferno autem quis
confitebitur tibi.

Laborauī in gemi
tu meo, lauabo per
singulas noctes lec
tum meum lachry
mis meis stratum
meum rigabo.

Turbatus est a fu
rore oculus meus,
inueterauī int̄ om
nes inimicos meos

Discedite a me om
nes qui operamini
iniquitatem, quoni
am exaudivit domi
nus vocē flet⁹ mei.

Exaudivit dñs de
precationem meam
dominus orationē
meam suscepit.

Erubescāt & cōfū
dantur vehemēter om
nes inimici mei, cō
uertātur et erubescāt
valde velociter.

Gloria patri & filio

The. vii. psalmes.

troubled/ but howe long Lord.

Turne the Lord and Delyuer
my soule/ saue me for thy mercy

How there is none in deathe
that haue minde of the/ & in hel
who wyl knowlege the.

I haue laboured in my sorow
I shall euery nyght washe my
bede/ With teares shall I wete
the place where I lye.

Myne eye is troubled With
woodnesse/ I haue waxed olde
amonge all myne enemyes.

Hooyde frome me all ye that
worke wyckednesse/ for the lord
hath herde the noyse of my we
pynge.

The Lord hath herde my
prayer/ the Lord hath herde
my petycion.

Let al myne enemyes be asha
med and confunded/ let them
be ashamed & confounded very
quyckely.

Glorie be to the father and to

The. vii. psalmes.

the sonne & to the holy ghost.

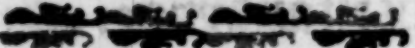
As it was in the begynnyng/
as it is now/and ever shalbe.
So be it. 

The. ciii. psalm.

Blessed are they whose
iniquities are forgiven/
and whose synnes be couered.

Blessed is the man to whome
God shall not impute synne/
neither in his spyryte is disceyt

For I haue holden me styll/
my bones haue waxed olde/
whyles I cryed all the daye.

For daye & nyght haue thyne
handes ben inburdened vpon
me/ I was tourned in my trou-
ble whylest my backe bone was
stryken. 

I haue made my faulte kno-
wen vnto the/ and haue not
hyde my vnrighuousnes.

I haue sayde I shall confesse
my vnrighuousnesse agaynst
my selfe to the Lord/ and thou

3.iii.

te spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secul-
lorum. Amen.

Psalmus. ciii.

Bcati quorum
remisse sunt in-
iquitates, et quorum
tectata sunt peccata.

Beat⁹ vir cui non
imputauit dñs peccat⁹
nec est in spū ei⁹ dol⁹

Quia tacui inuete-
rauerunt ossa mea,
dum clamare tota
die.

Quoniam die ac noc-
te grauata est sup
me manus tua, con-
uersus sum in eterna
mea dum configitur
spina.

Confictum meum cogni-
tum tibi feci, & in iusti-
ciam meam non abscondi.

Domini confitebor ad-
uersum me iniusticiam
meam domino, et tu

The. vii. psalmes.

remissiſſi impietate
peccati mei.

Quo hac oꝛabit ad
te ois ſctūs in tem-
poꝛe opoꝛtuno.

Aerūtamen in di-
luuiis aquarū mul-
tarum, ad eum non
appꝛoximabunt.

Tu es refugium
meum a tribulatio-
ne que circumdedit
me, exultatio mea
erue me a circundā-
tibus me.

Intellecū tibi da-
bo et inſtruam te in
via hac qua gradie-
ris, firmabo ſuper
te oculos meos.

Nolite fieri ſicut e-
quus et mulus, qui
b⁹ non eſt intellec⁹

In chamo et freno
maxillas eoꝝ con-
ſtringe, qui non ap-
pꝛoximant ad te.

Multa flagella pec-
catoꝝis, ſperantē au-
tē in domino miſe-

haſt remytted the wyckedneſſe
of my ſynne.

Hoꝛ that ſhall euery holy per-
ſon praye vnto the in tyme con-
uenient.

Neuertheleſſe in the great flo-
de of many waters they ſhal
not appꝛoche vnto hym.

Thou arte my refuge frome
tribulation that hath enclosed
me/ my ioye delyuer me frō the
that compaſſe me.

I ſhal geue y^e vnderſtādyng/
and ſhall enſtructe the in the
waye that thou ſhalt go/ I ſhal
faſten myne eyes vpon the.

Be ye not made as the horſe/
and the mule in whom is none
vnderſtādyng.

Bynde the mouthes of them
in ſnaſles and byddes/ that wil
not drawe vnto the.

Many are the plages of a ſyn-
ner/ but hym that truſteth in the
Loꝛde he ſhall compaſſe wyth

The. vii. psalmes.

mercy.

Be glad in the Lorde and reioyse ye ryghtuous/and reioyse all that be vpryght in harte.

Glozy be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ and as it is now/ & ever shalbe so be it.

The. xlviii. psalm.

Lorde reproue me not in thy fury/ neyther in thyn angre correcte thou me.

For thyne arrowes are fastened in me and vpon me/ haste thou enforced thy handes.

There is no helth in my flesh/ he in regard of thy wrath is there no reste in my bones/ bycause of my synnes.

For myne iniquities are ouerpassed myne heade/ & are layde vpon me as a heuy burden.

My woundes are putryfied & festered by reason of my folysh-

tycozdia circūdabit.

Letamini in dño & exultate iusti, et gloriāmini omnes recti corde.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. xlviii.

Domine ne in furore tuo arguas me, neque in ira tua corripas me. Quoniam sagitte tue infixę sunt mihi et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie ire tue, nō est pax osi sibi meis a facie peccatorum meorum.

Quia iniquitates mee supergressę sūt caput meū, sicut onus graue grauatę sūt super me.

Utruerūt et corruptę sūt cicatrices mee, a facie ira-

gentie mee.

Miser factus sum et cur-
tatur sum usque in finem
tota die contristatus
ingrediebar.

Quia lumbi mei im-
pleti sunt illusioni-
bus et non est san-
ctas in carne mea.

Afflictus sum et hu-
miliatus sum nimis,
rugiebam a gemitu
cordis mei.

Dilecte a te omnes deli-
deria mea, et gemi-
tus meus a te non
est absconditus.

Cor meum combatum
est, dereliquit me
deus meus, et lumen ocu-
lorum meorum et ipsa
non est mecum.

Amici mei et proxi-
mi mei, aduersum me
appropinquauerunt
et steterunt,

Et qui iuxta me erat
de longe steterunt, et
viam faciebant qui cre-
bant animam meam.

Et qui crebant mala
mihi locuti sunt vani

The. vii. psalmes.

ness.

I am made wretched and cro-
ked vnto the ende / all daye dyd
I go sorrowfully.

For my ioyes are full of illu-
syons / and there is no helth in
my flesh.

I am sore afflicted & brought
lowe / I dyd roze out for the so-
rowe of myne harte.

Lorde before the is all my de-
syre / and my mournynge is not
hydden frome the.

Myne herte is troubled / my
strength hath lefte me / and the
syght of myne eyes / and the be-
ry same is not with me.

My frendes & my neyghbours
dwelbe togythere and stode a-
gaynste me.

And they that were nerte me
stode farre off & they that layde
wayte for my lyfe set vpon me.

And they that sought for me /
spake euill vnto me / vanities

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The. lxxv. psalmes.

and dysceytes they ymagyned
all daye.

But I as one beyng deaf /
dyd not heare / and as one that
were dombe not openyng my
mouthe.

And I was made as a man
not hearyng / and hauyng coun-
tercheokes in his mouth.

For in the Lorde haue I tru-
sted / thou wylte heare me my
Lorde God.

For I haue sayde / leste any
tyme myne enemyes tryūphe
vpon me / and whylest my feete
slyde they spake grate thynges
agaynste me.

For I am prepared vnto the
whypes / and my doloure is
allwayes in my syght.

For I confesse my vngodly-
nesse / and shal take thought for
my synne.

But myne enemies lyue / & are
made stronge ouer me / & they

Aa. i.

& dolos tota die me
ditabantur.

Ego autē tāq̃ sur-
dus non audiebam
et sicut mutus non
aperiens os suum.

Et fact⁹ sū sicut ho-
mo non audiens et
non habens in ore
suo redargutiones.

Qm̃ i te dñe spera-
ui, tu exaudies me
dñe deus meus.

Qd̃ dixi neq̃si super
gaudeāt mihi inimi-
ci mei, et dumcōmo-
uētur pedes mei su-
per me magna locu-
ti sunt.

Qm̃ ego in flagel-
la parat⁹ sū, & dolor
meus in conspectu
meo semper.

Qm̃ iniquitatē meā
anūciabo et cogita-
bo p̃ peccato meo.

Inimici autē mei
bituunt, & confirma-
ti sunt super me, et

multiplacati sūt qui
oderunt me inique.

Qui retribuūt ma-
la p bonis detrahe-
bant mihi quoniam
sequebar bonitatē.
Ne dereliquas me
domine deus meus
ne discesseris a me.

Intende in adiuto-
rium meum domi-
ne de⁹ salutis mee.
Gloria p̄i et filio
et spiritui sancto.

Sicut erat in p̄in-
cipio et nunc et sem-
per, et in secula secu-
lorum. Amen.

Psalmus. ii.

Miserere mei
deus secun-
dum magnam mi-
sericordiam tuam.

Et secundum mul-
titudinem miserationum
tuarū dele in-
iquitatem meam.

Amplius laua me
ab iniquitate mea, &
a peccato meo munda me.

The. vii. psalmes.

are multiplyed whiche hated
me vniustly.

They that requyte euyl for
good / detracted me / bycause I
folowed goodnesse.

Do forsake me not (O Lord my
God) neyther departe thou fro
me.

Intende towarde my helpe
O lord God of my helth.

Glorie be to the father and to
the sonne and to the holy ghost

As it was in the begynnyng
& as it is now & ever shal be.
So be it.

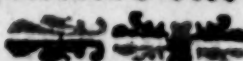
The. ii. psalme.

Have mercy vpon me (O
God) accordynge to thy
great mercye.

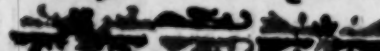
And accordynge to the multi-
tude of thy compassyons / Wype
away myne iniquyte.

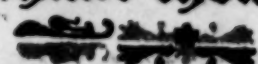
Washe me more frome myne
iniquyte & clense me frome my
synne.

The. vii. psalmes.


Hoꝛ I knowledge myne iniquitye/and my synne/is euer before myne eyes. 

Against the only haue I synned/and haue done euyl in thy syght/that thou mayste be iustified in thy wordes/and vanquyssh the when thou art iudged.

No I was begottē in wyckednesse/and my mother cōceyued me in synne. 

No thou hast loued truth / the vnknowen and secrete thinges of thy wysdome/haste thou vttered vnto me. 

Sprynkle me lord with yslope & so shall I be clene/ thou shalt washe me and then shall I be whiter then snowe.

Unto my hearyng shalt thou geue toyce/ and gladnesse / & my weykened bones shal be refreshed. 

Turne thy face frome my synnes / and wype awaye all my

Ps. ii.

Quā liquitātē meā ego cognosco, et peccatū meum contra me est semper.

Tibi soli peccaui & malum coram te feci vt iustificeris in sermonibus tuis & vincas cū iudicaris

Ecce enī in iniquitatibus conceptus sum, et in peccatis cōcepit me mat̄ mea
Ecce enī veritatē dilexisti, incerta et occulta sapientie tue manifestasti mihi.

Asperges me dñe yfopo et mundabor/ lauabis me & super niuem dealbabor,

Audiat meo dñs gaudiū & leticiā et exultabunt ossa humiliata.

Auerte faciē tuā a peccatis meis, et oēs

The. vii. psalmes.

iniquitates meas dele.

Quoniam mundum crea
in me deus, et spiritus
tuum rectum inuoluisti
in visceribus meis.

Ne puerias me a fa
cie tua, et spiritum
sanctum tuum ne
auferas a me.

Redde mihi letici
am salutaris tui, et
spiritu principali con
firma me.

Docebo iniquos vi
as tuas, et impii ad
te conuerterentur.

Libera me de san
guinibus deus. De
salutis mee, et exal
tabit lingua mea
iusticiam tuam.

Domine labia mea
aperies, et os meum
annuntiabit laudem
tuam.

Quia si voluisses sa
crificium dedissem
vniuersis, holocaustis
non delectaberis.

wyckednesse.

A pure harte create in me (oh
Lord) and an vpryght spyryte
make a newe within me.

Caste me not awaye from thy
face/and thy holye spyryte take
not frome me.

Restore vnto me the gladnesse
of thy saluacyon/and strengthe
me with a pryncypall harte.

I wil instructe the wicked that
they maye knowe thy wayes/
and the vngodly shalbe conuer
ted vnto the.

Delyuer me frome bloudes
(oh Lord) the god of my helth/
and my tonge shall exalte thy
ryghtuousnes.

Horde open thou my lyppest/
& my mouth shall shewe forth
thy prayse.

For yf thou haddeste desyred
sacrifyces / I had surely geuen
it / but thou delyghteste not in
burnte sacrifyces.

The. vii. psalmes.

A sacryfye to God / is a low-
ly spyryte a contryte / & an hum-
ble harte / thou shalte not dys-
pyse (O God.)

Deale gently of thy fauoura-
ble beneuolence with Syon /
that the walles of Ierusalem
maye be buylte agayne.

When shalte thou accepte the
sacryfye of ryghtuousnes / obla-
tyon / and burnte offrynges / the
shall they laye calues vpon thy
auter.

Glorve be to the father and to
the sonne / & to the holy ghoſte.

As it was in the begynnyng /
as it is nowe and euer shal be
So be it.

The. C. psaline.

Orde heare my prayer /
& let my clamoure come
vnto the.

Turne not thy face from me /
when soeuer I am troubled /
bowe thyne eare vnto me.

Aa. iii.

Sacrificia deo spi-
ritus contribulatus
cor contritum et hu-
miliatum deus non
dispicies.

Benigne fac dñe in
bona volūate tua
syon, ut edificentur
muri Ierusalem.

Tūc acceptabis sa-
crificiū iusticie ob-
lationes et holocau-
sta, tunc imponent
super altare tuum
vitulos.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. C.

Domine ex-
audi oratio-
nem meam, et cla-
mor meus ad te ve-
niat.

Non auertas facie
tuam a me, in qua-
cūq; die tribuloꝝ
inclina ad me aure
tuam.

The. vii. psalmes.

In quacūq; die in-
uocauero te veloci-
ter exaudi me.

Quod defecerūt sicut
fumus dies mei, et
ossa mea sicut creni-
um aruerunt.

Percussus sū ut fe-
nū et aruit cor meū
quod oblitus sū come-
dere panem meum.

Ad voce gemit⁹ mei
adhesit os meū car-
ni mee.

Similis fact⁹ sum
pellicano solitudi-
nis, factus sū sicut
nicticozar in domi-
cilio.

Vigilauī, et fact⁹
sum sicut passer so-
litaris in tecto.

Tota die exprobra-
bāt mihi inimici mei
et q̄ laudabāt me ad-
uersū me iurabant.

Quod cinerē tāq; pa-
nē manducabā, et po-
tum meum cum fle-
xu miscebam.

A facie ire et indig-

In what soeuer daye that I
call on the heare me quickly

Eor my dayes haue vany-
shed as smoke and my bones
wared drye as a fyre bronde.

I am stryken & my herte wy-
thered lyke haye / bycause I for-
gate to eate my breade.

Wyth the noyse of my mour-
nyng / my bone hath clouen to
the flesshe.

I am made lyke vnto a pel-
lycane of wyldernesse / and am
made lyke a nyght rauen in a
house.


I haue waked and am made
lyke a sparowe solitary in the
rouse of an house.


All daye dyd myne enemyes
rayle vpo me / & they that pray-
sed me conspyred agaynste me.

Eor I dyd eate ashes as bred
and myngled my drynke with
wepyng.

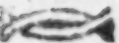
In regarde of thy wrath & in

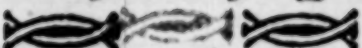
The. vii. psalmes.

**dignacyon/foz thou takyng me
bp dyddeste caste me agaynste
the grounde.** 

**My dayes haue faded as a sha
dowe/ & I haue wythered lyke
haye.** 


**Thou Lorde abydest foz euer
and thy memoꝝyal is from one
generacyon to another.**

**Thou Lorde arysynge shalte
haue mercye of Syon / foz it is
tyme to haue mercye on it foz
the tyme commeth.** 

**For the stones therof haue
pleased the seruauntes / & they
shall haue ruth on the ground
therof.** 

**And the people shal feare thy
name O Lord/and all the kyn
ges of the earth thy gloꝝy.**

**For the Lorde hath buylded
Syon/ & shalbe sene in his gloꝝy**

**He hath regarded the speche
of the humble / & hath not dys
pyssed theyꝝ prayer.** 

**nationis tue, quia
eleuans alluisti me**

Dies mei sicut um
bra declinauerūt, et
ego sicut fenū arui.

**Tu autē dñe inē
nū permanes, & me
moꝝtale tuū in gene
ratioē & geñationē.**

**Tu exurgens mi
serereberis syon, qz tē
pꝝ miserēdi eius qz
venit tempus.**

Quā placuerūt ser
uis tuis lapides eiꝝ
et terre eius misere
buntur.

Et timebunt gen
tes nomen tuū dñe
et omnes reges ter
re gloꝝiam tuam.

Quia edificauit do
minus syon, et vide
bitur in gloꝝia sua.

Respexit in oꝝatio
nem humiliū et nō
spꝝeuit ꝑꝛecem eoꝝ

The. vii. psalmes.

Scribantur hec in
generacione altera,
et populus qui cre-
abitur laudabit do-
minum.

Quod prosperit de ex-
celso sancto suo, do-
min⁹ de celo in ter-
ram asperit.

Ut audiret gemit⁹
cōpeditoꝝum, vt sol-
ueret filios inter-
emptoꝝum.

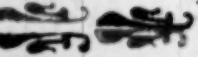
Ut annuncient in
Syon nomen dñi,
et laudem eius in
Ierusalem.

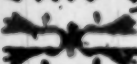
In cōueniendo po-
pulos in vnum, et
reges vt seruant
domino.


Respōdit ei in vīa
virtutis sue, pauci-
tatem dierū meoꝝū
nuncia mihi.

Ne reuoces me in
dimidio dierum me-
oꝝum in generatio-
ne et generationem
annū tui.

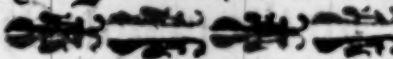
In iūctio tu domine

And these be Wrytten in a no-
ther generacyon/ and the peo-
ple that shalbe created shall
prayse the Lorde. 

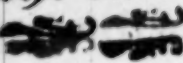
Hoꝝ he hath looked downe frō
his hygh holy place/ the Lorde
hath looked downe frome hea-
uen vnto the earth. 

Hoꝝ to heare the waylynge of
thē that be fettered/ foꝝ to louse
the sonnes of them that were
slayne. 

That they shuld in Syon de-
clare the name of the Lorde/ &
his prayse in Ierusalem.

In assemblyng of people togy-
ther / and kynges foꝝ to serue
the Lorde. 

I answered hym in the waye
of his vertue / shewe vnto me
the shortnesse of my dayes.

Call me not backe in the myd-
des of my dayes/ into the euer-
lastynges of thy yere. 

Hrome the begynnyng thou

The. vij. psalmes.

Lorde haste layde the founda-
cyon of the earth / and the wor-
kes of thyne hādes are the hea-
uens.

They shall peryshe / but thou
abydest / and al shall ware olde
as a garment.

And as a conering thou shalt
chāge thē & they shalbe chāged
but thou arte one & the same /
& thy yerres shal neuer peryshe.
The sonnes of thy seruantes
shall dwell togyther / and they
sede shalbe directed for euer.

Glorie be to the father and to
the sonne & to the holy ghost.

As it was in the begynnyng /
& as it is now / and euer shalbe.
So be it.

The. Cxix. psalme.

Reme the deepe places
haue I called vnto the
(O Lorde) Lorde heare me.

Let thyne eares be intentyue
to the voyce of my prayer.

Ab. l.

terram fundasti, et
opera manuum tuarum
sunt celi.

Ipsi peribunt tu au-
tem permanes, et
omnes sicut vesti-
mentum veterascent.

Et sicut opertorium
mutabis eos et mu-
tabuntur, tu autem
idem ipse es et anni
tui non deficient.

Filiis seruorum tu-
orum habitabunt, &
semen eorum in se-
culum dirigetur.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

The. Cxix. psalme.

De profundis
clamaui ad
te dñe, dñe exaudi
vocem meam.

Eriat aures tue in-
tendentes, in vocē
deprecationis mee.

Et iniquitates ob
seruaueris domine
domine quis susti-
nebit.

Quia apud te pro-
piciatio est, et propi-
ter legem tuam su-
stinui te domine.

Sustinuit anima
mea in verbo eius,
sperauit aia mea in
domino.

Acustodia matuti-
na usque ad noctem,
speret Israel in do-
mino.

Quia apud domi-
nū misericordia, et
copiosa apud eum
redemptio.

Et ipse redimet Is-
rael ex omnibus in-
iquitatibus eius.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxli.

Domine et
audi oratio-
nem meam, auri-

The. vij. psalmes.

If thou (Lorde) wylte lōke
so straytly vpon synnes O lord
who shall abyde it.

But there is mercye with the
and bycause of thy lawe haue
I abydden the O Lorde.

My soule hath abyden in his
worde/my soule hath trusted in
the Lorde.

Frome the moornyng watche
vnto nyght/let Israel truste in
the Lorde.

Hoz with the Lorde there is
mercye/and his redemptyon is
plenteous.

And he shall redeme Israel
frome all the iniquities of it.

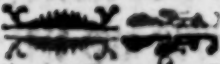
Glorie be to the father and to
the sonne/& to the holy ghost.

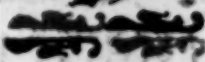
As it was in the begynnyng
& as it is now and euer shalbe.
So be it.

The. Cxli. psalme.

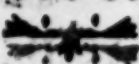
Lorde heare my prayer/
with thyne eares pteine

The. vii. psalmes.

my desyre / for thy truth sake /
heare me for thy ryghtuousnes
And entre not into iudgemēt
with thy seruaūt / for euery per
son lyuyng shall not be iustify
ed in thy syght. 

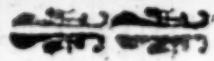
For the enemye hath persued
my soule / hath brought lowe
my lyfe in earth. 

He hath set me in darkenesse
as the dead men of the worlde /
and my spyryte was bered / my
hert was troubled within me.

I haue bene myndfull of olde
dayes / I haue studyed vpon al
thy workes and in the dedes of
thy handes I mused. 

I haue stretched forth my hā
des vnto the / my soule vnto the
as earth without water.

Hastely heare me (O Lorde)
my spyryte hath fayled me.

Turne not thy face frome me
lest I be lyke to men dyscen
dyng into a pyte. 

Bb. ij.

perctpe obsecratio
nem meā, & in verti
tate tua exaudi me.

Et nō intres in iu
dicium cū seruo tuo
quia non iustifica
bitur in conspectu
tuo omnis viuens.

Qz psecut⁹ est ini
mic⁹ aīa meā humili
auit i tra vitā meā

Collocauit me in
obscuris sicut inop
tuos seculi, et anxia
tus est super me spi
rit⁹ meus in me tur
batum est cor meū.

Nemo⁹ fui dierum
antiquozum, medi
tatus sum in omni
bus operibus tuis,
in factis manū tu
arum meditabar.

Expādi man⁹ me
as ad te, aīa mea si
cut terra sine aqua
tibi.

Velocit⁹ exaudi me
Domine, defecit spi
ritus meus.

Non auertas faci
em tuam a me, et si
milis ero descende
ntibus in lacum.

The. vii. psalines.

Audiam fac mihi
mane misericordiam tuam.
quia in te speravi.

Oram fac mihi vi
am in qua ambule,
quod ad te leuavi ani-
mam meam.

Exipe me de inimi-
cis meis domine ad te
confugi, doce me fa-
cere voluntatem tu-
am quia deus meus
es tu.

Spiritus tuus do-
nus deducet me in
terram rectam, prop-
ter nomen tuum domine
vivificabis me, in
equitate tua.

Aduces de tribula-
tione animam meam
et misericordia tua
disperdes inimicos
meos.

Et perdes omnes qui
tribulant animam
meam quoniam ego
seruus tuus sum.

Gloria patri et filio
et spiritui sancto.

Sicut erat in prin-

Cause thy mercye to be herde
of me betwixnes / for in the hane
I trusted.

Shewe me the waye where I
maye walke / for vnto the hane
I lyfte vp my mynde.

Delyuer me from myne enne-
myes Lorde vnto the hane I
sted / teache me to do thy wyll
for thou arte my God.

Thy good spiryte shal cōduce
me into the lande of ryghtful-
nesse / for thy names sake Lord
thou shalte reuyue me through
thyne equityte.

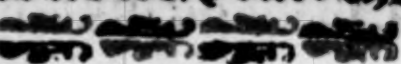
Thou shalte brynge my soule
from trouble / and through thy
mercye dystroye all myne enne-
myes.

And thou shalte dystroye all
that moleste my soule / for I am
thy seruaunt.

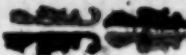
Glorie be to the father and to
the sonne / & to the holy ghost.

As it was in the begynnyng

The. vii. psalmes.

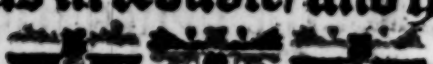
and as it is now/ & ever shalbe
so be it. 

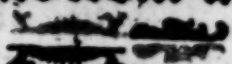
The Antheme.

Remember not (O Lorde)
the faultes ether of vs or of our
parentes/ neyther take thou ve
gaunce on our synnes. Spare
(O Lorde) spare thy people
which thou hast redeemed with
thy precious bloude. Be neuer
more angry with vs. 

There after foloweth the
vii. psalmes.

The. vii. psalm.

I Cryed to the Lord when
I was in trouble/ and he
herde me. 

O Lorde deliuer my soule fro
lyenge lypes / and from a dis
ceytfull tonge. 

What maye be geuen the / or
what maye be layde agaynste
the / thou disceytfull tonge.

The sharpe arrowes of the
myghtye / with whote sparke

Ab. iii.

apio, et nunc et sem
per et in secula secul
lorum. Amen.

Antiphona.

De reminiscaris
dñe delicta nra vel
parentum nostroru
neq; vindictam su
mas de peccatis no
stris. Parce domine
parce populo tuo
quem redemisti pre
ciolo sanguine tuo.
ne in eternu irasca
ris nobis.

Psalmus. Cxi.

Ad dominu.
Cum tribula
ret clamaui, et exau
diuit me.

Oñe libera animã
meam a labijs in
quis, et a lingua
dolosa.

Quid des tibi aut
quid apponatur ti
bi ad linguã dolosã

agitte potentis
acute, cū carbonib⁹

desolatoris.

Neu mihi quia incolatus meus prolongatus est, habitavi cum habitantibus cedar, multum incolatus fuit anima mea.

Cum his qui oderunt pacem eram pacificus, cum loquebar illis impugnabant me gratis.

Gloria patri et filio et spiritui sancto.

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

Psalmus. Cxx.

IEuauia oculos meos in montes, unde veniet auxilium mihi.

Auxilium meum a domino, qui fecit celum et terram.

Non det in commotionem pedem tuum, neque dormitet qui custodit te.

Ecce non dormita-

The. xv. psalmes.

lyuge coles.

Was me for my resting place is prolonged / I haue dwelled with inhabyters of Cedar / my soule was longe in exyle.

I was peasably with them that hated peace / Whē I spake vnto them they assaulted me causelesse.

Glorie be to the father and to the sonne / & to the holy ghost,

As it was in the begynnyng / & as it is now & euer shal be.

So be it.

The. Cxx. psalme.

Lifte vp myne eyes into the hylles / frome whence helpe shal come vnto me.

My helpe commeth frome the Lorde / that made heauen and earth.

He shall not suffre thy fote to slype / neyther shall he that keepeth the / fal into a slombe.

No he shal neyther fall a slepe

The .xv. psalmes.

nor slomber / Whych kepeth Is-
rael.

The Lorde kepeth the / the
Lorde is thy defence / more then
the ryght hande.

The Sonne shall not burne
the by daye / nor the Moone by
nyght.

The Lorde kepeth the fro all
enel / the Lorde kepeth euen thy
soule.

The Lorde kepe thy goynge
in and goynge out / from thys
tyme forth and euermore.

Glorie be to the father / and to
the sone / and to the holy ghost.

As it was at the begynnyng /
and as it is now / & euer shal be.
So be it

The .C.xxi. psalme.

Reioysed in those thyn-
ges that were sayd vnto
me / we shal go into the Lordes
house.

Our sete xore stadyng in thy

bit neq; dormiet, &
custodit Israhel.

Dominus custodit
te, dominus protec-
tio tua super manū
dexteram tuam.

Per diem sol non
br̄et te, neq; luna
per noctem.

Dominus custodit
te ab omni malo, custo-
diat animam tuam
dominus.

Dominus custodi-
at introitum tuum
et exitum tuum, et
ex hoc nunc et vsq;
in seculum.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxxi.

Et ait. In
his que dic-
ta sunt mihi, in do-
mū domini ibimus.

Et cantes erant pp

The. xv. psalmes.

Des nostri in atrijs
tuis Jerusalem.

Jerusalem que edi-
ficatur ut ciuitas,
cuius participatio
sua in idipsum.

Illus enim ascen-
derunt tribus, tribus
domini, testimoniū
Israell ad confiten-
dum nomini dñi.

Quia illic sederunt
sedes in iudicio, se-
des super domum
Dauid.

Exogate que ad pa-
rem sunt: Jerusale,
et abundantia dili-
gentibus te.

Fiat pax in virtu-
te tua, et abundantia
in turribus tuis.

Propter fratres me-
os et proximos me-
os loquebar pacem
de te.

Propter domū do-
mini dei nostri, quā-
ui bona tibi.

Gloria patri et filio
et spiritui sancto.

gates Jerusalem.

Jerusalem which is buylded
lyke a ctyte whose participacy-
ons is within it selfe.

For there ascended the tribes
euen the trybes of the lorde / the
testymony of Israll to acknow-
ledge the Lordes name.

For there sate the sytters in
iudgemēt / euen the seate of the
house of Dauid.

Praye ye for the peace of Jeru-
salem / and abundance is to the
that loue the.

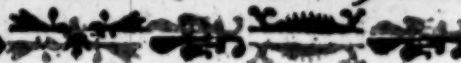
Let peace be made throughe
thy vertue and plentuousnesse
in thy houses.

For my brothers and kynred
des sakes / I prayed peace for
the.

For the house of oure Lord
god / I besought good thynges
for the.

Glorie be to the father and to
the sonne and to the holy ghoſt


The. xlv. psalmes.

As it was in the begynnyng/
as it is now & ever shalbe.
So be it. 

The. Cxxii. psalme.

Unto the haue I lyfte vp
myne eyes / Which inha-
bytest the heauen.

Quen lyke as the eyes of ser-
uautes wayte at the handes
of theyr maysters.

As the eyes of an hand mayd
be at y^r hādes of her maystres/
eue so be our eyes vpo the lord
our God / vntyll he haue mercy
on vs. 

Haue mercy on vs O Lorde/
haue mercy on vs / for we are
fulfylled with moche bylynesse

Ad oure soule is fylled very
moche / beyng scorned of the
ryche / & dyspyled of the proude.

Glorie be to the father and to
the sonne / & to the holy ghost.

As it was in the begynnyng/
as it is now & ever shalbe.

Eccl.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxxii.

Ad te leuaui
oculos me-
os, qui habitas in
celis.

Ecce sicut oculi ser-
uorum in manibus
dominorum suorum.

Sicut oculi ancil-
le in manibus do-
mine sue, ita oculi
nostri ad dominum
deum nostrum, do-
nec misereatur nri.

Miserere nostri do-
mine miserere nos-
tri, q^{ia} multū repleti
sumus despectione.

Quia multum re-
pleta est anima nra
obprobrium abun-
dantibus et despec-
tio superbis.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxxlii.

Nisi quia dominus erat in nobis dicat nunc Israel, nisi quia dominus erat in nobis.

Quod exurgerent homines in nos, forte viuos deglutissent nos.

Quia irasceret furor eorum in nos, forsitan aqua obloquutus esset nos.

Torrentem petram fuit ala nostra, forsitan petransisset anima nostra aquam intolerabilem.

Benedictus dominus, qui non dedit nos in captioneum deusibus eorum.

Anima nostra sicut passer erepta est de laqueo venantium.

Laqueus contritus est, et nos liberati sumus.

Adiutorium nostrum in nomine domini,

The. xv. psalmes.

The. Cxxiii. psalm.

Except the lord had bene amonge vs (let Israel nowe speake) except the Lord had bene amonge vs.

When men rose agaynste vs peradventure they myght haue swallowed vs by quicke.

When theyr furye was greate agaynst vs / peradventure the water myght haue souped vs by.

Our soule hath passede ouer a Ryuer / our soule peradventure myght haue passed ouer a water intollerable.

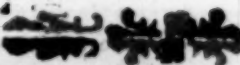
Blessed be y^e lord: which hath not suffered vs to be caught with theyr teth.

Our soule hath ben delyuered euen as a sparowe frome the fowlers snare.

The snare is wome out / and we are delyuered.

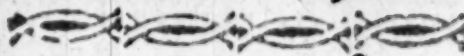
Our helpe consysteth in the name of the Lord: which made

The .xv. psalmes.

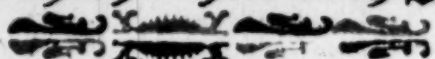
heauen and earth. 

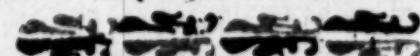
Glorie be to the father and to
the sonne/ & to the holy ghost.


As it was in the begynnyng/
& as it is now & euer shalbe.


So be it. 

The .Cxxiii. psalme.

They that truste in the
Lord / as a mountayne
of Syon / he shal neuer more be
moued / which inhabiteth Jeru
salem. 

Mountayns are in the cýrcu
te of it / and the Lorde is in the
cýrcuite of his people / frome
thys tyme forth and euer
more. 

For the lorde shal not leaue
the rodde of synners / vpon the
lotte of the Juste / lest the Juste
shulde extende theyr hádes vn
to synne. 

Do wel (O lorde) to the good
and vpryght in harte. 

But those that swarne / the
Ec.ii.

qui fecit celum & ter
ram.

Gloria patri & filio
et spiritui sancto.

Sicut erat in prin
cipio et nunc et sem
per, et in secula secu
lorum. Amen.

Psalmus. Cxxiii.

Qui confidit
in domino si
cut mons syon, nō
commouebitur in
ternū qui habitat
in Ierusalem.

Montes in circuitu
eius et dominus in
circuitu populi sui,
ex hoc nunc et usque
in seculum.

Quia nō relinquet
dominus virgā pec
catorum super sortē
iustorum, ut non ex
tendant iusti ad ini
quitatē man⁹ suas.

Benefac domine,
bonis & rectis corde
Declinantes autē

In obligationes ad-
ducet dominus cū
operatibus iniqui-
tate par sup Israel
O lozia patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Cxxv.

In conuerten-
do dominus
captiuitatem syon,
facti sumus sicut cō-
solati.

Tunc repletum est
gaudio os nostrum
et lingua nostra ex-
ultatione.

Tunc dicent inter-
gentes, magnifica-
uit dominus facere
cum eis.

Magnificauit dñs
facere nobiscū facti
sumus letantes.

Conuerte domine
captiuitatē nostrā,
sicut torrens in au-
stro.

Qui semināt in la-
chrymis, in exulta-

The. xv. psalmus.

lorde shall brynge into bondes
with them that worke wycked-
nesse/peace be vpon Israel.

O lozy be to the father and to
the sonne/& to the holy ghost.

As it was in the begynnyng
& as it is now & euer shalbe.

So be it.

The. Cxxv. psalme.

When the Lorde turneth a-
gayne/the captiuitye of sy-
on/then shall we be lyke vnto
them that dreame.

Then oure mouthe is fylled
with laughter / and our tonge
with ioye.

Then shal it be sayd amonge
the heathen/the lord hath done
great thynges for them.

See the lorde hath done great
thynges for vs alreedy / wher-
fore we reioyse.

Turne our captiuitye (o lord)
as the ryuer in the South.

They that solwe in tears/shal

The. cv. psalmes.

repe in ioye.

They that wente forthe we-
pyng and sowd theyr sede /
shall come wyth ioye & byng
theyr sheues with them.

O loye be to the father / and to
the sonne / & to the holy ghoſte.
As it was in the begynnyng /
as it is now and euer ſha be
ſo be it.

The. Cxvi. psalm.

Except the Lorde buylde
the house / theyr labour
is but bayne that buylde it.

Except the Lorde kepe the cy-
tye / the watche man waketh
but in bayne.

It is but losse labour that ye
ryse vp early / aryse after youre
ſyttynge ye that eat the breade
of ſorowfulneſſe.

When he hath geuen ſlepe to
his welbelouid / lo the heritage
of y^r lordes chyldre / the rewarde
of the fruyte of the woine.

Ec. iii.

Non metent.

Et untes ibāt et fle-
bant, mittentes ſe-
mina ſua, venientis
autem venient cum
exultatione, portan-
tes manipulos ſuos
Gloria patri & filio
et ſpiritui ſancto.

Sicut erat in prin-
cipio, et nunc et ſem-
per et in ſecula ſecu-
lorum. Amen.

Psalmus. cxvi.

Niſi dominus
edificauerit
domum, in vanum
laborauerūt qui edi-
ficant eam.

Niſi dominus custo-
dierit ciuitatē, fru-
ſtra vigilat qui cu-
ſtodit eam.

Vanum eſt vobis
ante lucem ſurgere
ſurgite poſtquā ſede-
ritis qui manduca-
tis panem doloris.

Cum dederit dilec-
tis ſuis ſomnū, ec-
ce hereditas domi-
ni filii merces fruc-
tus ventris.

In obligationes ad-
ducet dominus cū
operatibus iniqui-
tate par sup Israel
Gloria patri & filio
et spiritui sancto.

Sicut erat in prin-
cipio, et nunc et sem-
per et in secula secu-
lorum. Amen.

Psalmus. Crrb.

In conuerten-
do dominus
captiuitatem syon,
facti sumus sicut cō-
solati.

Tunc repletum est
gaudio os nostrum
et lingua nostra ex-
ultatione.

Tunc dicent inter
gentes, magnifica-
uit dominus facere
cum eis.

Magnificauit dñs
facere nobiscū facti
sumus letantes.

Conuertere domine
captiuitatē nostrā,
sicut torrens in au-
stro.

Qui semināt in la-
chrymis, in exulta-

The. xv. psalmes.

lorde shall brynge into bondes
With them that worke wycked-
nesse/peace be vpon Israel.

O loy be to the father and to
the sonne/ & to the holy ghost.

As it was in the begynnynge
& as it is now & euer shal be.

So be it.

The. Crrb. psalme.

When the Lorde turneth a-
gayne/ the captiuitye of sy-
on/ then shall we be lyke vnto
them that dreame.

Then oure mouthe is fylled
With laughter / and our tonge
With ioye.

Then shal it be sayd amonge
the heathen/ the lord hath done
great thynges for them.

See the lorde hath done great
thynges for vs alreedy / wher-
fore we reioyse.

Turne our captiuitye (o lord)
as the ryuer in the South.

They that solwe in tears/ shal

The. cv. psalms.

repe in ioye.

They that wente forth we-
pyng and sowd they: sede /
shall come wyth ioye & byng
they: sheues with them.

O loye be to the father / and to
the sonne / & to the holy ghoſte.
As it was in the begynnyng /
as it is now and euer ſha lbe
ſo be it.

The. Cxxvi. psalm.

Except the Lorde buyde
the house / they: labour
is but bayne that buyde it.

Except the Lorde kepe the cy-
tye / the watche man waketh
but in bayne.

It is but losse labour that ye
ryse vp early / aryse after youre
ſytinge ye that eat the breade
of ſorowfulneſſe.

When he hath geuen ſlepe to
his welbelouid / lo the heritage
of y^r lordes chyldre / the reward
of the fruyte of the wombe.

Ec. iii.

tionemeterit.

Antes ibāt et ſle-
bant, mittentes ſe-
mina ſua, venientis
autem venient cum
exultatione, portan-
tes manipulos ſuos
Gloria patri & filio
et ſpiritui ſancto.

Sicut erat in prin-
cipio, et nunc et ſem-
per et in ſecula ſecu-
lorum. Amen.

Psalmus. cxxvi.

Si dominus
edificauerit
domum, in vanum
laborauerūt qui edi-
ficant eam.

Si dominus custo-
dierit ciuitatē, fru-
stra vigilat qui cu-
ſtodit eam.

Vanum eſt vobis
ante lucem ſurgere
ſurgite poſtq̃ ſede-
ritis qui manduca-
tis panem doloris.

Quum dederit dilec-
tis ſuis ſomnū, ec-
ce hereditas domi-
ni filii merces fruc-
tus ventris.

The .xv. psalmes.

Sicut sagitte i manu potentis, ita tili excussozum.

Beatus vir qui impleuit desideriu suu ex iplis, non confundetur, cū loquetur inimicis suis i porta.

Gloria patri. &c.

Sicut erat, &c.

Psalmus. Cxxvii.

Bcati omnes qui timēt dominum, qui ambulānt in viis eius.

Labores manuum tuarum quia manducabis, beat⁹ es et bene tibi erit.

Uxor tua sicut vitis abundans, in lateribus domus tue

Fili tui sicut novelle oliuarum, in circuitu mēse tue

Ecce sic benedicetur homo, qui timet dominum.

Lyke as the arrowes in the hāde of the giant / enē so are the chyldre of smyters.

Happy is the man that hath his desyre full of them / he shal not be ashamed when he shal speake with his enemies in the gate.

Glorie be to the father. &c.

As it was. &c.

The. Cxxvii. psalm.

Blessed are all they that feare the lord / and walke in his wayes.

For thou shalte eate the labours of thyne owne handes / O happy arte thou & it shal go well wyth the.

Thy wyfe shal be as a fruytfull vyne vpon the walles of thy house.

Thy chyldren lyke the olyue braunches rounde aboute thy table.

So thus shal the man be blessed that feareth the lord.

The. xv. psalmes.

The Lorde blesse the out of
Syon / that thou mayest se Je
rusalem in prosperytie all thy
lyfe longe.

Let thou mayst se thy childres
chyl dren / & peace vpon Israell.

Glorie be to the father. &c.

As it was. &c.

The. Cxxv. psalm.

Any a tyme haue they
fought agaynst me from
my youthe vp (maye Israell
nowe saye.

Let many a tyme haue they
fought agaynst me frome my
youth vp / but they haue not o-
uercome me.

The vngodly buylded vpon
my backe / and prolonged theyr
iniquite.

But the ryghtuous lord hath
broke the neckes of the vngod-
ly in peces.

Let them be confounded & tur-
ned backwarde / as many as

Benedicat tibi do-
minus ex Syon, et
videas bona Jeru-
salem omnibus die-
bus vite tue.

Et videas filios fi-
liorum tuorum, pa-
cem super Israell.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxv.

Sepe expuga-
nauerunt me
a iuuentute mea, di-
cat nunc Israell.

Sepe expugnaue-
runt me a iuuentute
mea, etenim non po-
tuerunt mihi.

Supra dorsum meum
fabricauerunt pecca-
tores, prolongaue-
runt iniquitatem suam.

Dominus iustus
coccidet ceruices pec-
catorum.

Confundantur et
conuertantur retro:
suum omnes qui odes

runt Syon.

Fiant sicut fenum
sectorum, quod pri-
us euellat exaruit

De quo non imple-
bit manum suā qui
metet, et sinum qui
manipulos colliget.
Et nō dixerūt qui
preteribant benedic-
tio dñi super vos,
benedixim⁹ vobis
in nomine domini.

Gloria patri. &c.
Sicut erat. &c.

Psalmus. Cxxix.

DE profundis
clamaui ad
te dñe, domine exau-
di vocem meam.

Fiat aures tue in-
tendētes, in vocem
deprecationis mee.

Si iniquitates ob-
seruaueris domine
dñe quis sustinebit

The. xv. psalmus.

haue euill wyll at Syon.

Let them be euen as the haye
vpon the house toppes / whiche
wyddereth befoze it be plucked
vp.

Wherof the mower wyl not fill
his hande / neyther he that byn-
deth vp the sheues his bosome
So that they whiche go by
saye not so moche as the lord
prosper you / we wyshe you
good lucke in the name of the
lord.

Glorie be to the father. &c.
As it was. &c.


The. Cxxix. psalmus.

Out of the deepe called I
vnto the lord (O lord)
heare my voyce.

O let thyne eares cōsyder wel
the voyce of my complaynte.
If thou (Lorde) wylt be ex-
treme to marke our iniquities
(O lord) who may abyde it?

The. xv. psalmes.

But there is mercy with thee
and because of thy law haue I
abdyen the (O Lorde.)


My soule hath abyden in his
worde / my soule hath trusted
in the Lorde. 

From the mornynge watche
vntyll nyght/let Israel trust in
the Lorde.   

For with y^e lord there is mer
cy & his redēpcyon is plēteous.

And he shall redeme Israel
from all his synnes.

Gloꝝy be to the father. &c.

As it was, &c. 

The. C. rrr. psalme.

I Ovd I am not hye myn
ded / I haue no proude
lokes.

I do not exerceyse my selfe in
great matters: whiche are to
hve for me.

¶ If I dyd not thynke mekely /
but dyd exalte my soule.

As a wenelyng is frō his mo

DD.i.

Quia apud te pro-
piciatio est, et prop-
ter legem tuā susci-
piui te Domine.

Sustinuit anima
mea in verbo eius,
speravit anima mea in
domino.

A custodia matutina
na usque ad noctem,
speret Israel in do-
mino.

Quia apud Domi-
num misericordia, &
copiosa apud eum
redemptio.

Et ipse redimet Is
raell ex omnibus in
iquitatibus eius.

Ō lozia patri. &c.

Sicut erat. 70.

Psalmus. Cxx.

Domine non
est exaltatū
cor meum, neq; elati
sunt oculi mei.

Neq ambulavi in magnis, neq in mirabilibus super me

Et non humiliter
sentiebam, sed exal-
taui animam meā.

Sicut ablactatus

Super matrem suā,
ita retributio ē ani-
ma mea.

Speret Israel in
domino, ex hoc nūc
et bñq̃ in seculum.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxi.

Memento do-
mine dauid
et omnis mansuetu-
dinis eius.

Sicut iurauit dñs
votum vouit Deo
Jacob.

Si introtro in ta-
bernaculum dom⁹
mee, si ascendero in
lectum strati mei.

Si dederō sōnum
oculis meis, & pal-
pebris meis doxi-
tationem, et requiē
temporibus meis.

Donet inueniā lo-
cum domino, taber-
nacuū deo Jacob.

Ecce audiui⁹ eū
in effrata, inueni⁹
eam in cāpis silue.

Intrabimus in ta-

The. xv. psalmes.

ther / so is the retribucion in
my soule.

Let Israel trust in y^e lorde frō
this tyme furth for euermore.

Glorie be to the father. &c.

As it was. &c.

The. C. xxi. psalme.

Lorde remembre dauid
and all his trouble.

Howe he sware vnto the lord
and bowed a bolue / vnto the
myghtye one of Jacob.

I wyl not come within the ta-
bernacle of my house / nor clyme
into my bedde.

I wyl not suffre myne eyes to
sleepe / nor myne eye lyddes to
slombze.

Untyl I fynde out a place for
the Lorde / an habytacyon for
the God of Jacob.

Lo we herde the same at E-
phrata / & foude it in the woody
feldes.

We wyl go into his taberna-

The .xv. psalmes.

de / and fall downe before his
footstole.

Arise (O Lorde) into thy rest
ynge place / thou and the arke
of thy strength.

Let thy p'stes be clothed with
ryghtuousnes / and let thy sayn
tes reioyse.

For thy seruaut Dauid's sake
turne not away the presence of
thyne anoynted.

The lorde hath made a fayth
full oth vnto Dauid / & he shall
not shrinke fro it of the fruyte
of thy bodye / that I set vpon thy
seate.

If thy chyldren wyll kepe my
covenaut / and my testymonye
that I shall learne them.

Theyr chyldren also shall syt
vpon thy seate for evermore.

For the lorde hath chose Syō
to be an habytacyon for hym
selfe hath he chosen her.

This shall be my reste / here
I will dwell.

bernaculū eius, ad
orabim⁹ in loco ubi
steterunt pedes ei⁹.

Surge dñe in requi-
em tuā, tu et archa
sanctificationis tue
Sacerdotes tui in-
duantur iusticiam,
et sancti tui exultent

Propt̃ Dauid ser-
uum tuū, non auer-
tas faciem xp̃i tui.

Iuravit dñs Dauid
veritatem et nō fru-
strabitur eū, de fruc-
tu ventris tui ponā
super sedem tuam.
Et custodierint fi-
lii tui testamentum
meū, et testimonia
mea hec que docebo
eos.

Et filii eorum, bñq̃
in seculum sedebū
super sedem tuam.

Quoniam elegit dñs
syon, elegit eam in
habitationem sibi.

Hec requies mea
in seculum seculi,

habitabo quoniam
elegi eam.

Induam eius bene
dicens benedicam,
pauperes eius satu
tabo panibus.

Sacerdotes eius
induam salutari, et
sancti eius exultati
one exultabunt.

Illuc producā cor
nu David, parauit
lucernam xpo meo.

Inimicos eius in
duā confusione, su
per ipsum autem ef
fozebit sāctificatio
mea.

Gloria patri. &c.

Sicut erat, &c.

Psalmus. Cxxxii.

Ecce quā bo
num et quā
focundum, habita
re fratres in vnum.

Sicut vnguētum
in capite, quod des
cendit in barbā, bar

The. xv. psalmes.

Wyll I dwell / for I haue a de
lyte therin.

I wyll blesse hyr wedowes
with increase / and wyl satysfye
her power with breade.

I wyll decke her prestes with
health / and her sayntes shal re
ioyse and be glad.

Where shal I make the home
of Dauid to flozyshe / I haue
ordeyned a lanterne for myne
anoynted.

As for hys enemyes I shall
cloth them with shame / but vpon
himselle shall his owne flo
ryshe.

Glorie be to the father. &c.

As it was. &c.

The. Cxxxii. psalm.

Behold howe good and
ioysfull a thyng it is bre
thren to dwel together in vnite

It is lyke the precious oynte
ment vpon the heade / that rānt
downe vpon the beerde / enē vn

The .xv. psalmes.

to Aarons beerde.

And wente downe to the skyes
of his clothyng.

Uyke y^e dew of herimō/which
fell vpon the hyll of Sion.

And there the lord promysed
his blessing & lyfe for euermore

Glorie be to the father. &c.

As it was at the. &c.

The .Cxxiii. psalme.

Beholde/o prayse the lord
all ye seruauntes of the
Lorde.

Ye that stāde in y^e house of the
Lorde in the house of our god.

O lyft vp your handes in the
might to the sactuary/ & prayse
the Lorde.

The Lorde whych made hea-
uē & earth/blesse the out of sion

Glorie be to the father. &c.

As it was in the. &c.

The anthem.

Remēber not (o Lorde) the
fautes ether of vs or of our pa-

DD.iii.

ter Aarōn.

Quod descendit in
orā vestimenti eius

Sicut ros hermon
qui descendit in mō-
tem Syon.

Quoniam illic mā-
dauit dominus be-
nedictionem & vicā
vsq; in seculum.

Gloria patri. &c.

Sicut erat. &c.

Psalmus. Cxxiii.

Ecce nunc be-
nedicite dñm
omnes serui dñi.

Qui statis i domo
domini in atris do-
mus dei nostri.

In noctibus extol-
lite manus vestras
in sancta, benedi-
cite dominum,

Benedicat te, dñs
ex Syon, qui fecit
celum et terram.

Gloria patri. &c.

Sicut erat. &c.

Antiphona.

Ne reminiscaris
domine, delicta no-
stra, vel paritum

nostroꝝ, neq̃ t̃ in-
dignā sumas de pec-
catis nostris. Par-
ce domine parce po-
pulo tuo quē rede-
misti pretioso san-
guine tuo, ne meter
nū triscaris nobis.

rentes/ nether take thou venge-
aunce on oure synnes / spare (o
Lorde) spare thy people which
thou haste redeemed wyth thy
precious bloode / be neuer moze
angre wyth vs / but mercyfull
heare vs cryeng vnto the. And
graunt also all the sayntes be-
sely to praye for vs and bouch-
safe mercyfully to heare vs by
Christ oure Lorde. So be it.


The significacion of thys
worde Letanye.

Chamercurus byshoppe of Vi-
enne / what tyme that a terrible
earthquake fel in hys prouince
Leo the fyrste then beyng
~~of the same~~ caused the peo-
ple to assemble and to go togy-
ther in a longe araye / prayenge
and calling vpon God / which
thyng we call processyō /
bycause we vse in the same to
procede or go forth. here of it
came that when any greuous

The Letany.

plage was / eyther sende by
God amonge the people / or a-
ny sodreyn chaunce of gladnesse
channed / processyon hath al-
wayes bene vled / sometyme to
pacyfye goddes wrath / & some-
tyme to thanke hym of his be-
nefyttes. For this cause dyd
Agaperus ~~the~~ of Rome
fyyste institute that processyon
shulde be done euery Sondag
throughout the yere / and after
hym Gregory in the tyme of a
common pestylence caused more
solempne ordre and syngynge
to be vled therin / and ordeyned
thys seruyce called (Letany)
whiche is a greke wordeland
as muche in Englyshe to saye
as (supplicatiō or prayer) wher
of it hath taken his name / by-
cause that in our generall Pro-
cessyons and rogacyon dayes /
prayer & supplicacyon is made
unto God for the people / and

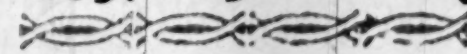
The Letany.

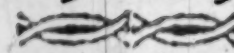
for all estates/ accordyng to the
counsaile of saynt Paule. i. Ti
mothei. ii. and dyuers other ex
amples of scriptures. 

R pte eleison.
Christe elei-
son.

A pte eleison.
Pater de celis de.
Miserere nobis.
Eili redemptor mū-
di deus. Miserere
nobis.

S pirit⁹ sancte de⁹
Miserere nobis.
Sctā trinitas vn⁹
de⁹ miserere nobis.
Sācta Maria vir
go & mater dei. oza.
Sctē Michael. oza
Sācte Gabriel. oza
Sctē Raphael. oza
Omnes sancti āge
li, et archangeli. oza
Omnes sancti bea-
torum spiritum oza
dines. oza.
Sancte Iohannes
Baptiste. oza.

Lorde haue mercy on vs
Christe haue mercy on
vs. 

Lorde haue mercy on vs.
God the father in heauē. haue
mercy on vs. 

Godde some redemer of the
worlde. haue mercy on vs.

God the holy ghost. haue mer
cy on vs. 

Holy Trynyte one god. haue
mercy on vs. 

Holy Marye byrgyn and mo-
ther of God. pray for vs.

Saynt Mychael. pray for vs.

Saynt Gabriel. pray for vs.

Saynt Raphael. pray for vs.

All holy aungels & archaun-
gels.  pray for vs.

All order of holy spirites. pray
Saynt John Baptyst. pray.

The Letany.



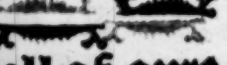



All holy Patriarches & Pro-
 phetes pray for vs.
 Saynt Peter pray for vs.
 Saynt Paule pray for vs.
 Saynt Andrewe pray for vs.
 Saynt Iohn pray for vs.
 Saynt James pray for vs.
 Saynt Thomas pray for vs.
 Saynt Phylip pray for vs.
 Saynt James pray for vs.
 Saynt Mathewe pray for vs.
 Saynt Bartholome pray.
 Saynt Symon pray for vs.
 Saynt Tathe pray for vs.
 Saynt Mathye pray for vs.
 Saynt Barnabe pray for vs.
 Saynt Marke pray for vs.
 Saynt Luke pray for vs.
 All holy apostles and euange-
 listes pray for vs.
 All holy disciples and innocen-
 tes pray for vs.
 Saynt Steuen pray for vs.
 Saynt Clement pray for vs.
 Saynt Timothe praye for vs.

Eccl.

Omnes sancti patri-
 arche et Prophete.
 Orate pro nobis.
 Sancte Petre ora.
 Sancte Paule ora.
 Sancte Andree ora.
 Sancte Iohes. ora.
 Sancte Iacobe ora.
 Sancte Thoma ora.
 Sancte Philippe.
 Ora pro nobis.
 Sancte Iacobe ora.
 Sancte Mathee ora.
 Sancte Bartholo-
 mes Ora pro nobis.
 Sancte Simo ora.
 Sancte Thadee ora.
 Sancte Mathia ora.
 Sancte Barnabe
 Ora pro nobis.
 Sancte Marke ora.
 Sancte Luce ora.
 Omnes sancti apostoli
 et euangeliste orate.
 Omnes sancti discipuli,
 et innocentes orate.
 Sancte Stephane
 Ora pro nobis.
 Sancte clemes ora.
 Sancte Timothe
 Ora pro nobis.

The Litanie.

Sancte dionise ora.
 Omnes sancti mar-
 tites orate p nobis
 Omnes sancti confesso-
 ris Orate p nobis.
 Sancta Anna ora.
 Sancta Elizabeth
 Ora pro nobis.
 Sancta maria mag-
 dalene ora p nobis.
 Sancta Martha ora
 Omnes sancti vir-
 gines orate.
 Omnes sancti et elec-
 ti dei orate.
 Propitius esto, par-
 ce nobis domine.
 Ab oi malo, Libera
 nos domine.
 Ab insidus diaboli
 Libera nos dñe.
 A dāpnatione ppe-
 tua, libera nos dñe
 Ab imētib⁹ pctōrū
 nōrū periculis. A.
 Ab infestationibus
 demonum, Libera.
 A spiritu fornicati-
 onis, Libera nos.
 Ab appetita inanis
 glorie, Libera nos.
 Ab oibus immūdi-

Saynt Dionise/ pray for vs.
 All holy martyrs/ pray for us.
 All holy confessors/ pray for us
 Saynt Anne/ pray for us.
 Saynt Elizabeth/ pray for us.
 Saynt Mary Magdalene /
 pray for us. 
 Saynt Martha/ pray for us.
 All holy virgins/ pray for us.
 All holy sayntes/ pray for us.
 Be mercyfull/spare vs o lord.
 For all euell/ Lorde delyuer us
 From the waytes of the deuell
 Lorde delyuer vs. 
 From endles dampnation /
 Lorde delyuer us. 
 From ymmynnet parell of oure
 synnes/ Lorde delyuer us.
 From the assaultes of deuels /
 Lorde delyuer us. 
 From the sprete of fornication/
 Lorde delyuer vs. 
 From the desire of vayne glory
 Lorde delyuer us. 
 From all vnclennes of body &

The Letyng.

loue/lorde delyuer us.

From wrath and hate/and all
euell wyll/lorde delyuer us.

From vnclene thoughtes/lorde
delyuer us.

From blyndnes of harte/lorde
delyuer us.

From lyghthenyng and tēpest/
lorde delyuer us.

Frō sodeyne and vnprouyded
death/lorde delyuer us.

By the mystery of thy holy in-
carnacion/lorde delyuer us.

By thy natiuite /lorde delyuer

By thy circumcision/lorde dely

By thy baptyne/lorde delyuer

By thy fastyng/lorde delyuer.

By thy crosse and passion/lorde

delyuer us.

By thy precious death /lorde

delyuer us.

By thy glorious resurreccion /

lorde delyuer us.

By thy meruelous ascencion /

lorde delyuer us.

Et. 11.

etis mentis & corpo-
ris, Libera nos dñe
Ab oī ira & odio, et
omni mala volūta-
te, Libera nos dñe.
Ab immūdis cogi-
tationibus, Libe.
A cecitate cordis, li.

A fulgure & tēpesta-
tis, Libera nos dñe
A subitanea et im-
prouisa morte, li.

Per misteriū sancte
incarnationis tue,
Libera nos domine
Per natiuitatē tuā,
Libera nos dñe.
Per sanctam circū-
cisionē tuā, Libera.
Per baptismū tuū,
Libera nos dñe.
Per ieiuniū tuū, li.
Per passionē et cru-
cem tuam, Libera.
Per preciosum mor-
tem tuam, Libera.
Per gloriosā resur-
rectionē tuā, Libe.
Per admirabilē as-
cencionem tuā, li.

Per gratiam sancti
spūs paraceti, *Al.*
In hora mortis suc
curre nobis dñe.
In die iudicii, *Al.*
Peccatores, Te ro
gamus audi nos.
Ut pacem nobis do
nes, Te rogamus.
Ut mia tua, et pie
tas tuanos semper
custodias, Te roga
mus audi nos.
Ut ecclesiam tuam
regere et defensare
digneris, Te roga
mus audi nos.
Ut regi nro et prin
cipibus nostris, pa
cem et verā conco
diā, atq; victoriā
donare digneris, te
rogam⁹ audi nos.
Ut episcopos et an
tistites nros, et oēs
cōgregationes illis
in statu religione
cōseruare digneris,
Te rogamus.
Ut congregationes
oim sanctoꝝ in tuo
sectō seruitio conser
uare digneris, Te,
Ut cōctum populu

The Letanye.

By the grace of the holy ghost
Lorde delyuer vs.

In the houre of death/ Lorde
succoure vs.

In the daye of iudgement/ lord
delyuer vs.

We synners/ pray the to heare.
That thou geue vs peace/ we
pray the to heare vs.

That thy mercy and thy pytie
maye euer preserue vs/ We pray
the to heare us/

That thou vouchsaufe to go
uerne/ and kepe thy church/ we
pray the to heare us.

That thou geue peate/ cōcorde
and victorpe to our kynge and
princes/ we pray the to heare us

That thou kepe al our byshop
pes and prelates in holy religi
on/ we praye the to heare vs.

That thou kepe all the congre
gations of sayntes in thy holy
seruice/ we pray the to heare us

That thou preserue all christē

The Letanye.

people whych thou haste redeemed wyth thy precious bloode we pray the to heare us.

That thou geue all oure benefactours euerlastyng benefytes/ we praye the to heare vs.

That thou wylte delyuer the soules of vs & our parentes fro eternall damnacion / we praye the to heare us.

That thou vouchsafe to geue & preserue the frutes of the earth we pray the to heare vs.

That thou vouchsaufe to caste vpon vs thy mercyful eyes/ we pray the to heare us.

That thou do cause the obsequy of our seruice to be acceptable/ we praye the heare us.

That thou do plucke vp oure myndes vnto heauenly desyres we praye the to heare us.

That thou vouchsaufe to beholde and releue the myserye of the poore and the captiue/ we.

Ec. iij.

christianū precioso sanguine tuo redemptum cōseruare, Te. Ut oibus benefactoribus nris sēpiter-na bona retribuas, Te rogamus.

Ut animas nostras et parentū nostrorū ab eterna damnatione eripias, Te ro.

Ut fructus terre dare et cōseruare digneris, Te rogam⁹.

Ut oculis misericordie tue sup nos reducere digneris, te rogam⁹ audi nos.

Ut obsequiū seruitutis nostre rationabile facias, Te rogam⁹ audi nos.

Ut mentes nostras ad celestia desideria erigas, Te rogam⁹ audi nos.

Ut miseras pauperum et captiuorum intueri et releuare digneris, Te rogam⁹ audi nos.

The Letanye.

Ut oibz fide'ibz
vivijs et defunctis
requiem eternā do-
nes, Te rogamus.
Ut nos exaudire dig-
neris, Te rogam⁹.
Fili dei, Te roga.
Fili dei, Te roga.
Fili dei, Te roga.

Agnus dei qui tol-
lis peccata mundi,
exaudi nos dñe.

Agnus dei qui tol-
lis peccata mundi.
Parce nobis dñe.
Agnus dei qui tol-
lis peccata mundi,
Miserere nobis.
Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster. &c.
Et ne nos. &c.
Sed libera. &c.

Confessus.

Peccavimus cū
patribz nostris.

Respōdūm.

That thou geue everlastynge
rest to al that beleue in the both
quycke and deade/ we pray the
That thou vouchsafe to heare
us/ we pray the to heare us.

Sonne of God / we pray the to
Sonne of God/ we pray the to
Sonne of God/ we pray the to
O Lambe of God that takest
awaye the synne of the worlde/
heare us lorde.

O Lambe of God that takest
awaye the synne of the worlde /
spare us lorde.

O Lambe of God/ that takeste
awaye the synne of the worlde/
haue mercy on us.

Lorde haue mercy on us.

Christ haue mercy on us.

Lorde haue mercy on us.

Our father. &c. And leade vs
not. But delyuer vs.

The Versicle.

We haue offended wyth our fa-
ther.

The answeere.

The Letanye.

we haue done wronge & comitted iniquitie. **The versicle.**
Lorde do not wyth vs accor-
dyng to our synnes. **Answer**
Neither rewarde thou vs after
our vngodlynnes **Versicle**
Lorde shewe vs thy mercy

The answer

And geue vs thy sayyng helth

The versicle

And let thy mercy come vpon
vs Lorde. **The answer.**

Thy sayyng helth accordyng
to thy promyse.

The versicle.

Lorde saue the Kynge and the
realme. **The answer.**

And hear vs in the day where
in we call vnto the.

The versicle.

Let thy prestes do on iustice

The answer.

And let thy sayntes reioyse

The versicle

For our brothers and sisters

**In iuste egimus in
iquitatem fecimus.**

Versus.

Domine non scdm
pecta nostra facias
nobis.

Responsum

Neq scdm iniqui-
tates nras facias
nobis. **Versus.**

Ostende nobis dñe
mias tuas **Responsu.**

Et saluari tuū da
nobis. **Versus.**

Et veniat sup nos
miam tuā domine.

Responsum.

Salutare tuū scōz
eloquium tuum

d. dñe saluū fac re-
gem et regnum.

Responsum.

Et exaudi nos in
die in qua inuocau-
erim⁹ te. **Versus.**

Sacerdotes tui in-
duantur iusticiam.

Responsum.

Et scī tui exultēt.

Versus.

Pro patribus et so-
coribus nostris.

Responsum.
Saluos fac seruos
tuos et ancillas tuas
(Deus meus) sperantes in te.

Versus.
Oremus pro cuncto
populo christiano.

Responsum.
Saluū fac populū
tuū dñe, et benedic
hereditati tue, et re
ge eos et extolle illos
vsq; in eternū.

Versus.
Dñe fiat pax i iur
tute tua.

Responsum.
Et abundantia in
turribus tuis.

Anime omnium
fidelium defunctorum
per misericordiam dei
requiescat in pace.

Versus.
Dñe exaudi orationē
meā. **R**espon.
Et clamor meus ad
te veniat.

Pro peccatorum
remissione

Deus cui pro
pau est mi-

The Letany.

The answer.

Saue (o God) thy seruauntes
both men and women that trust
in the. **The versicle.**

Let vs pray for al christē peo-

The answer. (ple.

Lorde saue thy people & blesse
thyne heretage / and rule them
and exalte them euermore.

The versicle.

Lorde sede peace through thy
vertue. **The answer.**

And great abundaunce in euery
contre.

The soules of all faythfull
departed by the mercy of God
let them rest in peace.

The versicle.

Lorde heare my prayer.

The answer.

And geue hearynge to my cla
moure.

For remission of synnes.

O God to whome it is apro
pried to be merciful euer

The Letany.

and to spare / take our prayer &
let thy pytiefull mercye assoyle
thē y^r are bound wyth the chay
ne of synners. By Christe oure
Lorde / so be it.

For mercy.

I Orde we beseeche the to
shewe vnto vs thyne vn
spekable mercy / that thou both
purge vs from all our synnes /
and mercifully delyuer vs frō
the payne that we deserue for
the same. By Christ our lord /
so be it.

For the kynge.

I Orde God of hostes /
kynge most myghty and
stronge / by whome kynges do
reigne / in whose hādes are the
hertes of all kynges. Graunte
vnto thy welbeloued seruaunt
h. our kynge continuall helthe
of body and soule / that his hert
alwayes enclynnyng to holsoime
and godly counsailes / and the

ff. i.

serere semper, et pec
cere suscipe depre
cationem nram, vt
quos delictorum ca
thēna cōstringit mi
seratio tue pietatis
absoluat. Per xpm.

Pro misericordia.


I Ineffabile mi
sericordiā tuā
q̄s dñe nobis clemē
ter ostende vt simul
nos et a peccatis oī
b⁹ exuas, et a penis
quas pro his mere
mur, benignus exti
pias. Per xpm do
minū nostrū. Am.

Pro Rege.

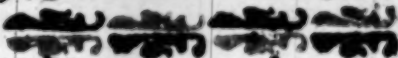
O Omīne de⁹
exercituum,
Rex potēs et fortis
per quem reges reg
nant, & in cuius ma
nu sūt corda regum
oīum dilecto famu
lo tuo. h. Rege nro
perpetuā mentis &
corpōis incolumi
tatem concede : vt
corde suo ad sancta
et salubria consilia
semper propenso, et

The Letany.

hostilibus reipublice
deuictis ppetua pa
ce & fraterna conco
dia, sub eius impe
rio diu fruamur.
Pet xpm dominum
nostrum. Amen.

enemyes of the common welth
beynge vanquished/ We maye
longe inioye vnder hym perpe
tuall peace / and brotherly con
corde. By Christ oure lord.
So be it. 

Omnes septer
ne deus q̄ fa
cis mirabilia mag
na solus, p̄tende
sup̄ famulos tuos
p̄tiffices et sup̄ cūc
tas cōgregacōes il
lis cōmissas, spiritū
gratie salutaris, et
vt in veritate tibi
cōplaceāt ppetuum
eis rojē tue bene
dictionis infunde.
Pet xpm dominum
nostrum. Amen.

Almyghty eternall god
which alone doste great
wonders/graunt vnto thy ser
uautes the bysshoppes and to
all congregacions comyncted
vnto them/the sp̄rete of grace/ &
that in y^r truth they may please
the/powre out on them the per
petuall dewe of thy benedicti
on. By Chyrste our Lorde.
So be it. 

Pro populis et
omnibus ordinibus.

Petate tua
q̄s dñe nro
tūm solue vincula
oīm delictorum, et
intercedēte beata &
gloriosa sēperq; vir

For the people and
all estates.

Ho: thy pytpe (lorde) we
beseche the to louse the
bandes of all our synnes / and
through the prayer of the bles

The Litaney.

led glorious vyrgyn Marye /
 with all thy sayntes / kepe vs
 thy seruautes and oure kyng /
 and all chrysten people in al ho-
 lyneſſe / and all that by kynred
 of bloude familiarite / confelly
 on or prayer / be alyed vnto vs /
 cleanse them lorde of all byces /
 lyghten them with vertues / pe-
 ace and helth geue vnto vs / a-
 uoyde frome vs all our enemy-
 es / as well viſible as inuiſible /
 geue thy charyte to our fren-
 des / and to our enemyes / and
 expel al pestylence and fainyne /
 and to al chrysten people quicke
 and dead / graunt lyfe and end-
 lesse reſte. By Chyiſt our lorde.
 So be it.

For Charyte.

O God whiche doſte polwze
 the gyftes of charyte in
 the hartes of the faythfull
 Fi. ii.

ague dei gentibre
 Maria, cum omni-
 bus sanctis tuis,
 nos famulos tuos
 regem nostrum et om-
 nem populum catholi-
 cum in omni sanctitate cu-
 stodi oesque consanguini-
 tate ac familiari-
 tate, vel confessione
 et oratione nobis con-
 uictos, seu omnes christi-
 anos a vitis omnibus
 purga, virtutibus il-
 lustrum pacem et salu-
 tem nobis tribue, ho-
 stes visibiles et inui-
 sibles remoue pe-
 stem, et fumen repel-
 le, amicis et inimi-
 cis nostris charitatem
 largire, et omnibus fi-
 delibus viuis ac de-
 functis in terra vi-
 uentium vitam et re-
 quiem eternam con-
 cede. Per christum.

Pro Charitate.

Deus qui cha-
 ritatis do-
 na per gratiam sancti
 spiritus tuorum cordibus

The Letany.

fideliū infundis, da
famulis et famula
bus tuis) pro quib⁹
tuā deprecamur cle
mentia salutē men
tis et corporis, vt te
tota virtute diligāt
& quetibi placita sūt
tota dilectione pfi
ciāt Per Christum
dñm nostrū. Amen.

C Pro Pace.

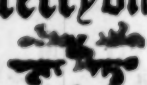
O Deus a quo
sācta deside
ria, recta consilia et
iusta sunt opa Da
seruis tuis illam
quā mundus dare
nō potest pacē vt &
corda nostra māda
tis tuis dedita, et
hostium sublata for
midine, tēpa sit tua
pteccione trāquilla
Per xpm dominum
nostrum. Amen.

C Pro animabus
defunctis.

Fidelium de
us oīm con
dītoꝝ et redemptoꝝ
animabus oīm fide

saythfull/ through grace of the
holy ghoſte / graunt vnto thy
seruautes both men and wo
men(for whom we praye vnto
thy mercye / helth of body and
soule / that they maye loue the
With all theyꝝ power / and per
forme With al loue the thinges
that be pleasynge to the. By
Christ our Lorde. So be it.

C For Peace.

O God from Whome all ho
ly desyres/ all good coun
sels & all iuste workes do prede
gyue vnto vs the same peace
Which the world can not geue:
that our hartes beyng obedy
ent to thy c. naundementes(&
the feare of our enemyes taken
awaye)our tyne may be pea
syble through thy proteccyon.
By Christe our lorde. 

C For the soules departed.

O God that arte creatoure
and redeemer of all sayth

The Letany.

ful people/graunt vnto the soules of all true beleuers beyng dead/reinysstō of all theyr synnes/that through deuoute prayers they maye attayne thy gracy, ous pardon whych they haue alwaye desyred. By Christ our Lorde. So be it.

Itum defunctorum remissionem cunctorum tribue peccatorū, vt indulgentiam quā semper optauerunt pijs supplicati- onibus consequantur. Per christi dominū nostrū. Amen.

An instructiō of the maner in hearing
of the Masse / shewynge how & to what
intente it shulde be herde / the whych in-
struction I haue (by occasion) preuented
wyth a declaraciō to the enstablyshment
of the Christē taryth / as concernynge
the Sacrament of the aulter /
whych is consecrated
in the Masse.



An instruction of



The order taken of me in this
primer (mooste deare reader) setteth
here followynge certayne meditaci-
ons to be sayd at the sacrynge (as we
call it) of the masse and in the masse ty-
me, whych masse is a consecracion of the body and
bloude of Chyist by the power of God workyng se-
cretly in the wordes that are spoken of the prest, &
institute for a speciall memoire of Chyistes passio,
set forth wyth certayne ceremonies, & deuoute suf-
fragies, to the enkyndlyng and styppynge bp of
the deuociōs oꝝ deuoute myndes, not onely of the
prest, but also of the hearers: to the entent that they
maye impende a dew honoure, as cōcernyng theyr
deuty to the same blessed sacrament. And for as
moche as dyuers people dyuersly do heare it, some
for custome, some by shame compelled, some wyth
fynale deuocyon, some contented to heare & se what
the preste doth, thynketh it ynough to be present in
the churche whyle it is a doyng, but not so many
(as I wolde wyshe) doth heare the same to the
ende that Chyiste dyd oꝝ deyne it to be done for.
And specially a great sorte (whiche is worst of all)
maketh this moost holy sacrament of no estymaciō
noꝝ reuerēce, pernyciously assymynge that in that
sacrament is not the presence of the body & bloud
of Chyist. I haue thought it conuenient and some
what necessary bothe to make a declaracyon to
the deuoute readers of the sayth that belongeth to
the same, and also to geue instructyon to what vse
oꝝ purpose they shulde frequent the consecracyon &
my-

An instruction of

mynistracyon of it. whiche entrepyse (gentle readers) I take in hāde, not because I thynke my selfe of suche excellent iudgement, and learnyng, that I can exquisytely and suffyciently declare & satysfye the reader of the misteryes of so excellent and hygh sacrament: but that onely I wolde shewe some token of my deute to my euen chrysten in the dystribucion vnto hym of suche tallent which God hath lent me. And fyrste shall I reherse the scripatures which the sacramentaryes go about to enstablyshethey herkyllall oppynon, as concernynge the body of Chyist, ptesence of the same sacramēt, Declarynge suche places of scripture (that they haue chosen) in theyr owne natpue sence that hereby maye appere both ꝑ theyr dystort the scripture for theyr synguler oppynon, and also that theyr oppynon is no lesse then an heresy, and therfore vtterly to be forsaken of euery true chrystian. Secondly wyll I inferre the scripatures with the consent of a fewe sentences of the mooste auncyent Doctours, to the confyrmacyon of the vpryght & infallyble truth and veryte. Wyth what euyl spyryte were they inspyzed and inflated, whiche to proue ꝑ the ptesence of the body of Chyist is not in ꝑ sacrament of thaulter, brought in this terte of Chyist wyrtten in Mathew. Then pf any man shall saye vnto you, lo here is Chyist or there, beleue him not. What readers is ignorant to what purpose Chyist spake these wordes. Chyist lamentynge the desolacion and destruccyon of Jerusalem whych he pzemonyshed surely to ensue. The Apostles came to hym, and despyzed hym to knowe what

Mathew
xxiii.
The fyrst
terte of
the sacra
mentaries

Mathew
xxiii.

the holy sacrament.

what tyme these thynges shulde come to passe. To
whome Chyst made thys answer. Take hede that
no man deceaue you, for there shall come many in
my name and saye: I am Chyst, & so shall deceaue
many. For Chyst as a lounge mayster to hys dis-
ciples wyllynge theyr cōstancye in the fayth, befoze
ony such tempoꝛall trouble, pꝛemonymed thē, that
many false Chyistes, many false pꝛophetes shulde
come, to thentent they shulde not be deceaued.

Such antichyistes of truth, (accōrding to Chyistes
sayenge) there were as in the Actes we reade of one
Theudas whych boastyng hym selfe to be a great
Pꝛophete of God, pꝛomyssynge great wonderfull
thynges, as by hys commaūdemēt to deuyde the
floude of Jozdayne, there cleued vnto hym a nom-
bre of men about. iiii. C. the whych he shamefully
deceaued. Judas also of Galilye, of whome in the
same Chapter we rede, beyng an auctoꝛ of a secte,
and a false teacher dꝛewe many people after hym,
and bꝛought them to perdition. Was not also Sy-
mō Magus by the meanes that he had bewytched
the people, called of the lest & the greatest, a power
of God whiche is great? Dyd not Herode also syt-
tyng vpon his iudgment seate in his kyngely ap-
parell, and settynge foꝛth hym selfe with a goodly
oꝛatyon made to the people, so blynded them that
they toke hym as a God: For the whych he beyng
inflated and vsurpyng to hymselfe gods honour,
the aungell of the Lorde smote hym and was eaten
vp with wormes and so dyed. What shall I stande
in the rehercall of many: as of the Sorcerer called
Eg. i. Bar

Actu. 13

Joseph.
li. xx.
capit. iiii.
Antiqui.
in.

Act. viii.

Actu. 12

An instruction of

Bar. xlii.

Joseph.

**The na-
me of
of the
certa.**

Bar Jesu a false Prophetes as the actes doth testi-
fy, whych beyng with Sergius paulus, withstode
the preachynge of Chyistes name & sought to turne
away Sergius fro þe sayth, & also of certayne other
lyke of þe which Josephus doth make large mencio.
Agayne such false chyistes & false pphetes speaketh
Chyist, for wel he knew þe after his Ascencion suche
wold come in his name and deceyue many for this
cause sayde he vnto his apostles (to the intent they
shuld auoyde them.) yf any say vnto you: lo here is
Chyiste, beleue them not, for there shall arysse false
Chyistes and false Prophetes, and shall do great
tokens and wonders, insomoch that (yf it were pos-
syble) the very choise shuld be brought into errour.
Beholde nowe gentle readers, and iudge yf this
texte make any thyng agaynste the ptesence of the
body of Chyist in the sacrament of the aulter. But
that Chyiste here only premonysshed his Apostles
(as thou mayst nowe easily perceauie) of false Chy-
istes, & false Prophetes, lest by the, workynge porten-
tes, wonders & sygnes, it myght haue chaunced the
apostles to haue ben deceyued, and not of the sacra-
ment of the aulter, for in this texte he mynded no-
thyng lesse.

With this texte so & after suche a sorte dysco-
red, they may proue that Chyist is not in heauen.
For to be in heauen is by a lyke argument (after one
maner of speche) to saye here or ther/ then yf a man
shulde saye accor dyng to the artycle of his sayth,
that Chyist is syttinge on þe ryght hande of his fa-
ther/ ye shuld not beleue hym/ no: yet shulde ye be-
leue

The holy Sacrament.

Jul. vii.

Iene Steuen whiche sayde as the Actes do testifie, that he sawe Iesus on the ryght hande of God. Thus yf I wolde deuellyshly waste this texte and with carnall reasons perswade the same, it myght be proued that Chyste is no where. For yf ye saye that Chyste is in heauen, in the earth, in the sacrament of the altier or any other where, this texte (as they apply hym) wylleth that you shall not be beleued. Yet as the one is abomynable heresye so is the other, & the texte maketh as moche for the one as for the other.

If we had nomore probation of theyr falsched but this, I thynke it were ynough, for he that can bynge no texte truly aleged, but seketh some wasyng worke, he were to be suspectyd, and it is a vehement suspition & his matter is not good, which seketh a false probacion to mayntayne it, for the truth hath of her owne, & seketh not to make false her frende. yet not in this texte alone you shall only fynde the maynteners of this opinion worthy to be reprehended, but in many other as in this texte also, whiche for the settinge forth of theyr sayde opinion, they triumphantly bynge in. Chyst to his dysciples (murmuring agaynst the pouryng of the precyous oyntement vpon his heade) sayd, ye shall haue alway the poore with you, but me shall ye not haue alwayes. If we shall not haue Chyst alwayes then is he not in the sacrament of thaulter, in the whiche alwayes we beleue him to be.

If I wolde stande in the bare contencion of this matter, and wolde not labour to confunde the
G. ii. falsched

Math. 23. 35.

They so
cōd tēptē

An instruccion of

Mat. vi.
cxxx.

falshed & set furth the trueth, I wolde only byynge this terte of Mathewe agaynst them, which Christ after his relurreccio sayd to his Apostles, & lo(sayd he) I am with you every daye vnto the ende of the worlde, which terte as the other sayth, that we shal not haue Christe alwayes, wherby they conclude that we haue not Christ in the sacrament of the aulter, even so doth it say that he is with vs every daye vnto the ende of the worlde, wherby we maye conclude that he is in the sacrament of the aulter/ and in it beyng present wyth vs every daye vnto the worldes ende. But contencion set a parte I wyll as nye as I can come to the pyth of the trueth.

Mat. xlii.

It is to be noted & vnderstande Christ(as I say of hym byd prophesye as concernynge his fyrste state in the manhode was the moste symple and dispised of al, whiche had good experience of sorowes and infyrmytyes whiche shulde be rekened so symple & so vyle that some shuld hyde theyr faces from him, whose pouertye in that estate was suche that as he hym selfe doth testyfy he hadde no place to put his heade in, for whose infyrme condycio & lowe estate Paule to the Philippians declarynge the cōplyshment of Ilayes prophesye, testyfyeth that he made hymselfe of no reputacion, and toke vpon hym the shape of a seruaunt, became lyke another man, and was founde in his apparell as a man, he humbled hymselfe and became obedyent vnto the death, euē the death of the Crosse, so that Christ in this estate was full of infyrmyties, was passyble and mortall (in all thynges as Paule sayth founde as man)

Luce. x.

Philip. ii.

only

the holy Sacrament.

only that in hym was no synne. Wherfore when the dysciples murmured that Mary Magdalen dyd poure the swete and precyous oyntment vpon Chyistes heade, he sayde ye shall haue pooze men with you alwayes, to whome when ye lyst ye maye do good, but me a pooze man and a passible man (as I am now) to whom you may do such corporal obsequye, you shall not haue alwayes. For Chyist after his resurreccion had no mortal body, no passible body, no bodye indued or infected with infyrmities, but he had then an immortall body, an impassible body, and a glozfyed bodye, in the whiche bodye he beyng present with his dysciples and spekyng with them, counted hym as though he had not ben with them. For as Luke reherseth he sayde these be þe wordes whiche I spake vnto you whyle I was yet w you. For it must be all fulfilled that was wyrtten of me in the lawe of Moyses in the Prophetes and in the psalmes.

Note dyligently howe Chyist sayth whyle I was with you, countynge hymselfe not then to be with them, with whome he was present, & to whome he then spake bycause then he had not a suche lyke body, whych the indued w infyrmities, as they were, but an immortall and impassible bodye. By this texte euidently maye be proued the ryght and true vnderstandynge of the other texte, whiche they saye do alleage, whych is that Chyiste is not, nor wyll be with vs alwayes wyth a presence of a mortall body, or of a despecte bodye. But he is with vs by his power & w a presence of an immortal body.

Eg.iii. what

Note the true and germane sense of theyr text

Lu.xxiii.

Note.

Chyist is not with vs in a mortall body.

An instruccio[n] of

What shulde I stande in reherfall of many of
theyr wrested aucto[ri]ties, which a very yonge rea-
der maye some dep[re]hende that they are not taken
in theyr natyue sence. At the places of theyr aucto[ri]-
ties be so exyle and feble, moche moze is theyr car-
nall and blynde reasons (whiche take none effecte
in matters of fayth) are very feble. Wherfore I
thynke it but waste laboure to reherse any moze of
them, seying they are but fryuolous and maye some
be alloyled of any true ch[ri]stian. Let these to re-
herse I haue thought it expedient, to the intent
that the reader maye knowe and perceaue by wa-
stynge of these aucto[ri]ties, that all the other that
they alleage for this purpose be of lyke condycion.
Wherfore yf ther be any aucto[ri]te o[re] reaso[n] brought
o[re] made agaynst you, suspecte it and thynke (as
you maye very well) that it is false though you for
lacke of learnyng o[re] knowledge can not dep[re]hende
the fashed ther of, o[re] discusse the partes of it.
The truth of thys, is, & hath ben euer sece Ch[ri]stes
supper certaynly euident and boyde of all doute to
them, whych w[ith] mekenesse do reade the scrip-
tures, deferryng the power of theyr owne w[ri]ttes, &
wholy comyttynge them selues and theyr vndersta[n]-
dyng to God, and to the instruccio[n] of the grace of
hys holy spirite. For in the vnderstandynge of scrip-
tures all fantasyes, quiddities, and inuencions of
mens braynes (in the whyche some of late dayes
to depeir haue laboured) are to be repelled & forsa-
ken, in whose place are the substantiall truth, sim-
plicity, & goddes grace to be receaued & amplexed
Ch[ri]stes

Whiche
reason is
to be for-
saken in
vndersta[n]-
dyng of
scripture

the holy Sacrament.

Christes wordes syncerely to interpretate. They were to nysle in theyr pety lytle fayth which so properly denyenge the possibilite of goddes power enterprysed in a quidditie to chaunge Christes worde, where as Christ sayd by manifest sentence: This is my body. They say þ he wold haue sayd: this signifieth my body. But Christ at that tyme was no babe, he coulde wel speake that, that he meened or thought, specially to hys apostles, to whō it was geuen to knowe the mysteries of þ kyngdome of god. And to whom he bled no parables, but expounded of hys owne mouth. Or els they were very nye of Christes coucel, whē they can (at the least) they take vpon them to know Christes thought hauynge no parte of his worde to declare the same to them, yee they seme to make Christ such one þ he shulde saie one thyng & thynke another, & in cōclusiō his word to be clene contrary to his thought. What shulde I stāde so longe in þ cōfutation of theyr bayne reasons in thys lytle thyng, which (deare reader) I set forth only for a monicion of such heresies, and for a confirmation of the truth to the vnlearned, that they by thys maye learne to beware of theyr deuyllysh reasons, and be cōfirmed in the true waye, and be enstablyshed in the same. And not for an absolut exquisite worke whych asketh muche moze leaue and wysedome in sentence then I haue here expessed. Yet notwithstanding for the fauoure of the bryghte trueth and settynge forth of the same (all theyr hereticall inuencions and tryflynge reasons

Luce. 22

An instruction of

reasons omitted and set aparte) I wyl in this matter set forth grossly and plainly that I may instruct the rude by Chyistes acte, worde, and learnynge.

Exo. xvi. First as saynt Paule sayeth: The shadowes & figures are gone and we haue the body, we haue not therfore the figure of Chyistes body and bloode but the selfe same thyng. We haue not Manna as the Jewes had in deserte: We haue not the shewe bzeade of the Temple, for that manufacte temple & the golden table are passed. We haue not the bzead that Hely had prepared by the angel which strengthened hym forty dayes, nether haue we the bzeade & wyne that Mylchysidech the prest of the hvest offered vnto Abzam. For these are passed and gone as for as shadowes and figures, and in theyr stedes haue succeeded the verite, for Chyiste hath fulfilled all the lawe and pꝛophetes (that were of hym) in hym selfe and hys actes, why then shulde we abyde any mo figures of hym, except the estate & cōdicion of our church be no perfecter then the Jewes synagoge whych had nothyng but figures, but that cannot be. wherfore I let passe thys Jues interpretation of Chyistes wordes wyth all theyr figures and wyl declare by these wordes, the acte, & learnynge of Chyist, that in that most blessed sacramēt is (not as in a fygure) the very body and bloode of Chyist. For he beyng the wysedome of the father & very God, equal w the father knowynge all thynges to come, by hys euerlasting knowlege, he perceaued & tyme to drawe neare in the whych he wolde suffre, he sayd, to hys disciples. **U**e know & after. ii. dayes

Chail

iii. Reg.
xix.

Gen. xliii

The son-
ners very
are.

mat. xxvi

the holy Sacrament.

shalbe easter, and the sonne of man shalbe delpye-
red, to be crucifyed. And I haue hertely desyred to
eate thys easter lambe wyth you befoze I suffre.

Luce. xxiij.

Then he syttyng wyth hys apostles toke the bread
gaue thanks, and brake it and gaue it to the discy-
ples, and sayd: Take, eate thys is my body. And he
toke the cuppe and thanked, and gaue it them, and
sayd: Drynke ye all therof. Thys is my bloode of

mat. xxvi.

the new testamēt that shalbe shed foze many, foze the
remission of synnes. Thys do in the remembraunce
of me. These woordes marke well and let no bayne
noze carnall reason seduce the. But let fayth be thy
guyde in thys matter foze reason can not appzehe-
de the knowlege of fayth, foze fayth is aboue reason it
excedeth reason, it dependeth not of reason. Fayth

Heb. ii.

as saynt Paule doth despyne / is a sure confidence of
thynges whych are hoped foze, & a certaynte of thin-
ges whych are not sene. Whych fayth also as saynt

11. Ro. x.

Paule doth testifie cometh vnto vs by hearynge,
and hearynge cometh by the woorde of God. Thy
reason and wytte thesoze captiue in the obsequy of
Chyist, and styze vp and quyen thy fayth by the
hearynge of the woorde of God. The woorde of God

as it is aboue mencioned doth declare that Chyiste
takynge the breade sayde, it was hys bodye. He
ynge then that goddes woode doth say that Chyist
dyd transmute the substaunce of the breade into hys
bodye. Geue a fayth to it though reason can not at-

tayne the knowlege of it / and cease accordynge to
reasons motion, to question, as the Caphernaties
dyd. When they asked of Chyist, how can thys mā
geue vs hys flesh to eate, foze ther is nothyng vn-

possible.

possible.

An instruction of

possible to God. In these wordes of Christ thou mayest note the institution of the consecration of the body of Christ, and the auctor and founder of the same. The auctor and founder of the same was no lyght fantasped mā. He was no lpenge mā, he was no man that by settinge forth of a newe secte or of a new opinion sought hys owne gloze. But it was Iesus Christ, the sonne of the eternal lyving god, God and man, in whome was euerlastyng wylledome wythout decaye. Euerlastyng constancy without mutabilite, he beyng not only true, but also the very truth, whome the voyce of the father from heauen dyd comende sayenge: Thys is my deare sone in whom I delyte, heare him. Whē therfore Christ beyng both true and the very truth (in whom was no doublenes of speche/ but playnnes and simplicitie, whome the father speakyng from heauen wylld vs to heare) takyng the breade and blessyng it, sayd: Thys is my body, and blessyng the cuppe, sayd: Thys is my bloode. We ought as Christe is playne, true, and wythout doublenes, so wythout tropps, methaphors, similitudes, significacions and all other crafty quiddities and logicall intentions playnlye, truely, and wythout doublenes to take and receaue the wordes as Christ hath spokē them. Christ playnly by demonstracion takyng the breade, sayde: Thys is my bodye. What shulde we then enterpryse to saye agaynst hym that ther was not hys body. The institution then of the consecracion of the bodye of Christe, was by the worde of Christ, sayenge: Thys is my body. Thys body, in
the

the holy Sacrament.

the forme of bread of Christ consecrated (for as much
as he was then departyng from them: and from
theyr eyes) that mortal and sensible body shuld be
subtracted, he distributed the beynge present wth
them hys body in that forme & sorte, of the whiche
after hys departyng they shulde take no mystrust
But þ by theyr sayth they myght se hym alwayes
present. By the whych they shulde take comforte &
also by the contemplacion of that alwayes to haue
a freshe memoriaill or remembraunce of hys passio
and death. wherfore he sayd to them: This do you
in the remembraunce of me. In these wordes we are
not only monyshed to haue a cōtinual remēbraunce
of Christes death, but also it is comyncted vs (as
for a cause of that same remembraunce. If for Christ
sayd (hoc facite. This do you. Obserue therfore di-
ligēt reader & note þ Christ had (as I haue aboue
sayde) geuen the hys body they receaued it, he wyl
lyd the, þ they shuld do it in the remēbraunce of hym.
What shuld they do that they receaued at christes
hande. what receaued they at Christes hāde & they
receaued hys very body. Then Christ wolde they
shulde do thys, that is to receaue hys bodye (and
not onely a pece of breade) in the remembraunce
of hym. It maye be yet further questioned, where
shulde they haue Christes bodye, he beynge ascen-
ded into the heauens, and syttyng on the ryghte
hāde of hys father. Merely in þ sacramēt of the aul-
ter by hys power now consecrated as it was before
hys power beynge no lesse nowe thē it was thē, for

Luc. xxii.

Id. ii.

he that

An instruccion of

he that wylled them to receaue hys body, & drynke
hys bloode in the remembraunce of hym, woughte
then, and now also by hys power worketh the con
secration of hys owne body, or els how shulde they
do that thyng whych Chyist wylled them to do.
That the very body of Chyist was receaued of the
apostles & of other chrystians after that he was ascē
ded it is manifest not only in the actes of the apost
les but also in other places, as namely by the in the
first epistle of S. Paule to the Corin. In þ whiche
place S. Paule exhortyng them from ydolatry cer
tifyeth them that as yet ther hath no temptacion
ouertaken them/ but such as followeth the nature
of man. Wherfoze he wylleth them not only to fye
from ydolatry, but also frō the partakynge of ydo
latytes, that is from suche meates as were offred
to ydoles. Whych byce he counteth not to followe
the nature of man, but rather to come of deuely in
malice. How to auoyde the partakynge of ydola
tytes. He compareth or rather maketh a similitude
of the Lordes table, and the table of the deuell, de
clarynge þ as the partakers of the body of Chyist
are one body in Chyist, so the partakers of ydolati
tes be one body in the deuell, and begynneth hys
purpose after thys maner. Wherfoze my dearly be
loued fle from ydolatry or fle frō the worshippynge
of ydoles. I speake (sayeth he) vnto them whyche
haue discrecion. Iudge ye what I say, the cuppe of
thankesgeuyng, wher wyth we geue thanks is it
not the partakynge of the bloode of Chyist? The
bzeade that we bzeake is it not the partakynge of
the body of Chyist? For we many are one bzead and

¶ etur
H. 511.

1. Cor. 1.

the holy Sacrament.

one bodye/ in as muche as we all are partakers of one bzeade. For the pzoofe of hys sentence, that is, that the receauers of the one or of the other are in the fellowshippe of the same, he sayeth: Behold Israel after the fleshe. They that eate the sacrifices are not they partakers of the alter. And then he cometh to the other partie, in the whych after he had declared that the offerpnynges of the heathen were to deuels and not to God. He sayeth, now wolde I not that ye shulde be in the fellowshippe of deuels And why? Bycause these can not stande together as immediatly he sayth: Ye can not drynke of the cuppe of the lord & of the cup of the deuels, ye can not be ptakers of the Lordes table & of þ table of þ deuels. Se nowdeare reader, what expresse scēce Paule hath wyptten of the body & bloode of Chzist whych after my censure is of suche strength for the ptesence of the body of Chzist in the sacrament, that it can not be iustely resysted. Yet not wythstandynge yf ye lust not to geue credyte to my exhile, and weake iudgemente, geue credence to the iudgement of Chzysostome, Jerome, Ambrose, Theophilacte, Thomas, and Erasmus, whych expoundinge thys place I am sure do take saynt Paule here to haue spokē of the body and blode of Chzist. whose sentences I wolde haue here inferred, but for auoydynge of pzoofe, let the learned seache the doctours, and trye the truth. In the seconde chapter to the Cozinthians, Saynt Paul also after he had rebuked the enozmittes & abuses of the Cozinthians about the receauynge of the bodye of Chzist, he taught them the true vse of it, In the set

Ph.iii. tynge

An instruccion of

fyngge forth of the which he maketh a very euident
mencion of the same body of Christ, whych document
and learnynge, whych ordinaunces also that he de-
liuered them, he certifyeth them that he receaued
it of the Lorde, after the rehersall of the wordes of
Christ, (which I desyre the dilygente reader there
to reade) he doth inferre godlye monitions for the
receauynge of the body of Christ, and declareth the
daunger of the euell receauers, sayenge: Whoso-
uer shall eate of this bread & drynke of this cuppe
of the Lorde vnworthely shalbe guilty of the body
& blode of the Lorde. But let a man examē him selfe,
& so let hym eate of this bread & drynke of this cup
for he eateth & drynketh vnworthely eateth and
drinketh hys owne dānaciō, because he maketh no
differēce of þe lordes body. I cā not a lytle meruayl
that mē so maliciously and erroneously wyl fal fro
the truth haupnge such a clere sentēce of S. Paule
whych so manifestly doth declare and open the ve-
rite of the body of Christ in the Sacramente, that
to a Christiā reader (as I suppose) ther is no doute
nor difficulty as concernynge hys faythe in this
matter left vndesolued. Yet although this place
be so good, and full of strength lest I shulde offēde
wyth p̄solicite, or discorage wyth tediousnes, byefly
notynge with me two thynges in S. Paule, I her-
tely desyre you pōdye hys sentence. Fyyst note that
where as saynte Paule in the begynnyng of hys
sentence, speakynge of the Sacrament, accor̄dyng
to our sensible knowlege doth call that breade, in þe
ende of the sentence as an expocicion to hys fyyste
worde calleth it the body and blode of Christ. And

the holy Sacrament.

In the last sentēce where that he sayeth that the vnworthy receauer of the bread doth receaue it to hys damnacion, subuertynge the cause addeth an exposition of hys worde, and sayeth: Because he maketh no difference of the Lordes body. Note then & beholden p̄ S. Paul doth not cal the sacrament onely bread. But also namynge p̄ same calleth it the body & blode of p̄ lord & the lordes body. So breade it may be called accordynge to our seſſible knowlege, for we se nothyng but bread, we tast nothyng but breade, we fele nothyng but bread, but by fayth we beleue the body of Christ & no bread, for bread hath no place w̄ p̄ body of christ. The other p̄ I do note is of p̄ vnworthynes of p̄ receauynge, & of p̄ paynes tared for p̄ same. S. P. couceleth p̄ receuers of this sacramēt to examē thē selues lest they shuld receaue it vnworthely, for in so doyng he shal receaue it to theyr dānaciō, & be gylty of p̄ body & blode of the lord, because they make no differēce of p̄ body of p̄ lord. Now yf ther be not p̄ body of Christ in p̄ sacrament of p̄ alter, why doth S. coucel p̄ receauers to examen them selues? Shuld they so do for to eate of a pece breade? Or why moze for p̄ eatynge of this bread, then of other bread. further how shuld a mā eat a pece of bread vnworthely except ye wyl say p̄ he hath taken excelle of it, or as p̄ cōmen sayenge is p̄ a mā is vnworthy to eat of p̄ bread because he labourerth not for it, whych vnworthynes taketh no place here in this matter. Moreover yf ther be not the body of Christ but breade, why shulde the receauers for the receauynge of a pece of breade be gyltye of the bodye and bloode of the Lord?

And

An instruction of

And how shulde they receaue it to theyr dampnation: There is no comparison betwixt the facte and the payne, yf it be nothynge but breade, I suppose that the iustice of God wyl not make a man gilty of the body and bloode of the Lorde for eatynge of a pece of breade, wythout an ordinaunce or a lawe gyven befoze. Also how in the receauynge of a pece of breade shulde the receauers make difference of the body of the Lorde, yf the body of the Lorde be not there. But for as much as S. Paule wylleth vs not to receyue the sacramēt vnworthely, for yf we do, we receaue it to our dāpnaciō bycause we make no difference of the bodye of the Lorde. I take it that in þe sacramēt of the aulter is the very bodye of Chyist, in the respecte of whome we receyue it worthely or vnworthely, and by whose p̄sence yf we receaue it with the exaynynacton of our selues, we make a dyfferēce of the body of the Lorde. And for asmoche as Chyist blessynge the bread, and geuyng it to his Apostles, sayd: This is my body. I beleue that in the sacrament is his bodye, for suere I am that he (beynge the trueth) can not lye. Yet for asmoche as the malycie of heresye is not so sone quenched, but alwayes seketh to withstande the truth, & parauēture as þe Pharisyen dyd agaynst Chyist, not hauynge what to saye to hym, fell to calumnyacton. So wyl they yet, and wyl saye althoughe hath bene so taken for a smale tyme, yet we haue swarued from the p̄matyue church. Therfore we shall here inferre the sentences of some of the eldest and most auncient Doctours of the church, which were very nygh to þe p̄matyue church, by whose

of the Sacrament.

by forme consent we maye perceyue the trowth of
the matter to be the surer. Tertullian one of the
auncient wyrters of Christes churche next to the
Apostles against Marcyo an heretike sayth these
wordes. Christ when he had sayde / that hartely he
depyed to eate the easter with his disciples. The
bread taken and distributed to his Apostles. He
made his body sayenge : This is my body. If this
auncient wyrtter beyng so nyghe to the primitiue
churche which knewe the very truth as it was re-
ceyued of the Apostles / And knew also how they
dyd / sayth confymably to our faith, and to our vn-
derstandiuge of the scripture it is an argument
that we are in a good waye and that we truly do
interpretate the scripture although a sorte of who-
telynge thinke the contrary. Saynt Cyprian al-
so a holy martyr and an auncient wyrtter maketh a
hole sermon of the supper of the Lord / in the whi-
che among many goodly sentences of the Sacra-
ment (as in dede there is plentye) he hath this sen-
tence. Christe this sacrament sometye doth call
his body / sometye his flesh and bloud / sometye
bread. This comen bread chaunged into flesh
and bloude doth procure lyfe &c. Althoughe this is
very manifestly spoken / yet more playnlye he spe-
keth in an other sentence. This bread (sayth he)
that the Lorde gaue vnto his disciples through the
omnipotency of the word chaunged not in fygure
or in outwarde forme but in nature is made flesh
and as in the persone of Christ the manhode was
sene and the Godhed hyd so in the visibill Sacra-
ment the deuyne nature inuisibill infundeth him

Tertul. li.
4. aduers.
marcionē,

Cyprian to
sermon. de
cena dñi.

An instruccion

self to the intent that vnto the Chyrtia religion a-
bout the Sacramentes shulde be deuotion. Is
not this as playnly spoken as any mā can speake:
To this man beyng so aunciēt and an holy mar-
tyr we shuld and ought to gyue credence before b.
C. Swynglings or any suche other. yet that we
maye se the argument of many good men whiche
yet were in dyuers tymes some other shalbe rec-
ted. S. Ambrose differreth not in sentence from
these/he sayth: Because y by the death of the Lord
we are/delyuered of it we declare our selues to be
myndefull in that we eate his body and drinke his
bloode which were offred for vs. In the. vi. boke
of the sacramentes/he doth treate of the same al-
so/ He also sayth: yf the worde of Helyas was of
such power that he caused the fyre to come downe
from heauen. Shall not the worde of Christ be of
such power that it shall chaunge the substaunce of
thinges (that is) the substaunce of bred and wyne
into the substaunce of his body and bloude. It is
red of all the woꝝkes of the world that he sayde the
worde and they were made. Therfore the worde
of God (that is) the sonne of God which coulde of
nothyng make all thinges that were/can not be
chaunge y thinges that be/into it that they were
not: Thou seest gentile reder the sentence of S.
Ambrose/thou mayst pceyue that he agreeth with
thoother. S. Hierome/also/a mā both of great le-
nyng and holynes/dissenteth not from this do-
ctrine/he sayth: After that the figuratiue Easter
was fulfilled/ Christ with his apostles had eaten
the easter lambe he toke the bread which cōforteth

Ambro. in
H. Loxin.

Hierom in
Matthew

of the Sacrament.

the hert of man / and went to the true sacramēt of
 easter that euen / as in the prefiguracion of him
 Melchisedech the prest of the hyghe God dyd / of-
 fringe bread and wyne / he also wolde set forth the
 truth of his body and bloude. **S.** Austen also a fa-
 moule man both of lyfe and of lernynge varyeth
 not frome those men / but sayth this in the forme
 of bred & wyne, which we se we do honour thin-
 ges that we do not se (that is) the body and bloude
 of Christ. Beholde these sentences both faythfull
 and godly. And for as moch as the wryters of the
 were men to be reputed & not disdayned / esteeme
 them of authoritie. **S.** Gregoꝝy also a man of god
 authoritie foloweth the same trade sayenge: As
 the diuinitie of the worde doth fylle all the worlde
 so in many places is the body of Christ cōsecrated
 and yet be there not many bodyes of Christ / but
 one body and one blood. **Eusebius** emisenus al-
 so a man not to be despyled sayth this: The inuisi-
 ble prest with his worde / by a secret power dothe
 chaunge the visibill creatures into the substaunce
 of his body and bloude / pondeꝛ now geſle rebers
 the vnyforme consent of these doctours which (as
 for a certayn of them) although they were in dy-
 uers tymes and contreyes yet the holy ghost their
 scolemayster and the mayster of truthe taught the
 all (as concernynge the poyntes of our faith) one
 lesson of truthe. So that they all do agree in this
 truthe, that in the sacrament of chalter is the very
 body of Christ. Many mo maye be reherſed that
 do agre in this poynt which playnly were ynough
 to fylle a hole boke. Therfoꝛe shall they be omitted

Austen. in. 14
 Cen. p. 128

Gregoꝝy.

Eusebius.

An instruccion

trusting that these few (yf their auncient holynes
and letynng be pondered) with the places of scri-
pture aboue reherled are sufficient to stave a Chri-
stian hert yf he be not alredy drowned in heresye.
Seing then that the scriptures which can not be
but one / and these famous doctours agreyng to
the same do teach that in the sacrament of the au-
ter is the body of Christ. Let every true Christian
(not with a dissemblyng mouth for feare of payne)
but with an vnfayned hert for the loue of y^e truthe
not only professe but also beleue that in that sacra-
ment is the very body of Christ. This sacrament
consecrated (not by the power of the minister the
prest) but by y^e power of god working in his word
spoken of the prest: people shuld frequent for the
purpose, for the which Christ dyd institute it. Christ
when he had consecrated his body / and deliuered
it to his Apostles sayd. This do you in the remem-
braunce of me. Then shuld all Christians frequent
this sacrament for the remembraunce of Christ. To
what remembraunce of Christe: Verely to the re-
membraunce of his death and passion. That eue-
ry Christian seynge or receyvyng his body shuld
remembre / and alwayes haue before their eyes, y^e
Christes body for their sake (which of themselves,
were vnable / and vn sufficient to make amendes
was deliuered to his ennemyes / and for their of-
fence which they by none of their merites coulde
put away was he whippyed and scourged / beaten
and deluded / nayled on the crosse & with a spere
thorow the hart perced / and this frely oute of that
swete vessel to wash away the offence, he shuld wa-

Luce. xx.

Apoca. i.

Johan. ix.

of the Sacrament.

ter and bloude. This to the by his passio redeemed
 and by the same to the father reconcyled / he hath 1. Cor. 1.
 gyven the merite of his passion which vnfaigned-
 ly, hath, is and shalbe sufficient for the synnes of
 all the worlde / for he sayde this is my body / which
 for you shalbe deliuered. And this is my bloude
 which for you shalbe shed. After this sorte all you
 Christians / when you se or receyue the Sacra-
 ment / haue of Christ suche a remembraunce and
 forget not to be thankfull. For to this pourpose
 you shoulde se / or receyue it / and not to make a
 gaspyng stocke of it / and when you haue sene you
 haue all done. So that you thynke you haue no
 more to do / but to se it or to receyue it. And this
 that thankfull remembraunce of that blessed deeth
 or passion with the acknowledgyng of the frutes
 and benefytes of the same is forgotten / and
 though as no parte of oure dewtye which of truth
 is the chyeffe parte of oure dewtye / as often as we
 by fayth do se the bodye of oure sauyour Christ in
 that Sacrament. And further when the deathe
 of Christ is thus remembred / then shoulde man
 also remembre that as Saynt Peter sayeth.
 Christe hath suffered / leauynge an ensample 1. Pet. 2.
 vnto you / that you shoulde folowe his steppes /
 which is as he dyd beare the crosse / so you must
 beare youre crosse. As he mortified our synne in
 his flesh beyng crucified on the crosse. So ought
 you to mortifye and slaye synne in youre body-
 es / crucifyenge your fleche with the lustes and
 desyres. For as Saynt Paule sayth / they that Gala. 5.
Jh. iii.

A prayer.

are Christes hath so crucified their fleche. Wherefore deare reader commyng to the presence of the blessed body of Christ of these thiges be not forgetful/ but aboue all be not vnfaithfull/ let faithe in this matter be thy guyde. And when by faith thou beholdest Christes body, by a thâkful remembraunce. Remembre also the death and passion of the same body remembrynge the death of that body/ in the which thy synne was slayne/ beyng crucified on the crosse. Remembre also to mortify synne in thyne owne body/ by crucyfenge it with the lustes and desyres. To thys purpose deare reader thou shuldest heare masse, therfore note wel and marke this lytle rude thyng & by it thou mayest be stablyshed in thy fayth/ and learne by the hear yng of masse/ so to remembre Christes death and passion/ & lyke a true Christe thou mayest beare Christes crosse in thys lyfe that by the meryte of Christes death suffered on his crosse thou mayest come to the eternal lyfe.

¶ Vale.

Oratio ante mes-
sam dicenda.

A prayer to be sayde be-
fore masse.



Domine Jesu
Christe qui ve
re noster pōti
ser es, te ipm
hostiā purā &
immaculatā in ara crucis deo
patri offerens pro nobis mi
seris peccatorib⁹, quia car
nē tuā ad vescēdū et sangui
nem tuum ad bibendum no
bis dedisti, & misterium hoc
corporis & sanguinis tui fe
cisti in virtute tui sancti sps



Lorde Jesu Christ whych
art our very byshop & dyd
dest offer thyself vnto god
& father a pure & immacu
late hoost/ on the aulter of
the crosse/ for vs myserable synners
whitch also gauest thy fleche vnto vs
to eate/ and thy bloude to drynke/ and
madest thys mystery of thy body and
bloude in the power of thy holy sprete

A prayer.

for a remembraunce of thy moost holy passion / (sayeng:) As often tymes as ye do these thynges ye shal do the in the remembraunce of me / I therfore (o Lorde) vnworthy synner of a deuout mynde haue repared hyther vnto thy temple (al though a synner) to heare and se that blessed sacrifice of pray synge which thou thyselfe comaundest to be done for a memoriall of thy holy passion / to the intent þ I myght sture vp in me a fershe remembraunce of thy moost blessed death / & to geue the thākes for þ moost mercyfull cha-ryte / þ moued the to by and redeme my soule wyth so greate pryce.

Graunt me (moost mercyfull lord) not only to se thys mystery wyth my bodely eyes / but specially to se it wyth my inwarde eyes of fayth / and thereby to haue / holly a louely and a thankfull remembraunce of that blessed passion and death / and there in to continue vntyll the houre of my death / so be it.

A prayer to be sayde at the eleuacion tyme.

Hyle very body / incarnate of a vyrgyne.

Rayled on a crosse / and offred for mannes synne.

in memoriam sacratissime passionis tue (dicens:) Hoc quotienscung feceritis mei in memoriam facietis. Ega igitur indignus peccator huius mente deuota ad templum tuum, domine, accessi licet peccator, ut audiam et videam hoc sacrificium: laudis quod tu ipse fieri iussisti in tua sancte passionis memoriam, quo in me vitam et rectitatem tue sanctissime mortis memoriam excitare possem, et tibi gratias agere propter illam misericordissimam charitatem que te mouit ut emeres et redimeres tanto pretio meam animam.

Concede (clementissime domine) me hoc misterium videre non solum oculis corporis sed maxime internis fidei oculis illud contemplari, ac per hoc sanctam amabilem et gratiam tue passionis et mortis memoriam habere et in ea usque ad horam mortis mee perseuerare Amen.

Oratio in eleuatione dicenda.

Alle vtri corpus natum de Maria virgine.
Cuius latus per foratum vnda fluxit sanguine.

Esto nobis pręgnatum
in mortis examine.

O dulcis, O ple, O Iesu
fili Marie.

C Oration post mis-
sam dicenda.

Domine deus om-
nipotens qui (nō
ex nostris meri-
tis) sed solo inestimabili me-
rito sante passionis filii tui
Iesu Christi hominē redemi-
sti eundemq; tibi reconcili-
asti cōcede mihi miserrimo
peccatori qui corpus & san-
guinem mei seruatoris sub
panis et vini specie per fidē
in illius memoriam sū cō-
templatus sic ipsius mor-
tis et verbi habere me-
moriam, vt tollere possim
crucem suam ad sequendū
eum omnibus diebus vite
mee, & omnes carnis concu-
piscencias & vitam scelo-
sam relinquere possim et o-
nem aduersitatem, afflictio-
nem, & persecutionem pa-
cienter tollerare. Itē sic tu
unū filium Christi per cru-
cem imitando in tua gratia
perseuerare possim cui sū
reconciliatus per partici-
pationem meritōrum illius
beate passionis. Tandem
ad tuam gloriam perue-
nire valeam quam tu per

A prayer.

Whose syde beyng perced / bloude
ranne out plenteously.

At the houre of death let vs receaue
the bodely.

O swete / O holy / O Iesu sonne
of Mary.

A prayer to be sayd after
the masse.

O Lorde God omnipotent which
(not of our desertes) but thow
the inestimable meryte of the blessed
passion of thy sonne Iesu Christ hast
redemed man & reconcyled him to thy
fauoure / graunt vnto me moost mys-
erable sinner which haue here vnder þ
forme of bread & wine by fayth sene þ
body & bloude of my saueour / in þ re-
membraunce of hym / so to remeber his
death & hys sayenge / þ I maye take
his crosse and follow hym all þ dayes
of my lyfe / that I maye all fleshelye
lustes and synfull lyuyng vtterly for-
sake / and that I maye all aduersyte /
affliction / and persecucion patiently
suffre . And so folowynge thy sonne
Christ here with my crosse / maye also
continue in thy fauoure / vnto the
which I am reconciled / by partakynge
of the merytes of hys blessed passion /
and fynally that I maye come vnto
thy gloxy whiche þ hast promysed by

The Dirige.

to thy electe through our Lorde Iesu
Christ thy sonne. Whiche lyueth and
rayneth with the in vnyte of the holy
Ghost worlde without ende. So be it,

missi electis. Per dominum
nostrum Iesum Christum
filium tuum qui tecum viu
et regnat in unitate spiritus
sancti per infinita seculorum
secula, Amen.

The prologe to the Dirige

We reade in sondrye places
of the Byble (moste deare rea-
der) that the antyque people/
y^e Ebrewes had a certayne ma-
ner of lamentacyō for the dead/
as we reade howe Iacob was
lamented/ and of Aarō/ and of
Moyses in the last Chapter of
Exodus howe they were lamē-
ted of the peple certayn dayes.
In lyke maner we haue of the
funerall that was amonge the
Jewes/ as in the laste of Gene-
sis we haue howe Ioseph was
imbaumed/ and in the Gospell
howe the holy womē prepared

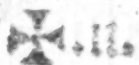


The Dyrige.

Sweete spyes to the funerall of
Christ / of these olde Jewyssh cu-
stomes / hath there crepte into
the churche a custome to haue a
certayne suffrages for the dead
called Dyrige / of Dyrige the fyrst
atheme hercof / but by Whome
or Whan these suffrages were
made / we haue no sure euidece
of Wrytyng / but Dyuers auc-
tors do ascrybe it to Dyuers / as
some to saynt Ildore / some to
saynt Gregore / some to Delagi-
us / but whether he or the other
made it / or this tyme or that / it
forceth not muche / for thys we
are suere of / that Saynt Paule
taught vs that we shulde not
vse suche lamentacion or moun-
nyng for the deade / as though
we were without hope / but we
shulde rather reioyse / as in the
that reste in the slepe of peace.
And as for suche suffrages as

The Dirige.

are set forth in the Dirige / the
collettes excepted / they are no
more to be applied for the dead
than for the quyte. But whe-
ther these were ordayned agayn
first to be sayd for the soules de-
parted or no / I will make no
doctryne of it / but this I know
wel that the reader of these may
haue a great lernynge & know-
lege of the myseries and shor-
nesse of the lyfe of man / & maye
learne hereby to dye well / & to
haue a hope & trust of the laste
resurreccion. And for this only
cause haue I also set furth in
this primer a dirige of y^e which
the thre first lessons are of the
myseries of mans lyfe / the myd-
del of the funerall of the deade
corps / & the last thre are of the
last resurreccion. For the offyce
of the funerall although it pro-
fyte not the soule / yet hereyn we
not onely do testifye our fayth



The Dirige.
that we haue in the last risyng
but also do accomplysh the
woyke of charite in bury-
yng of the deade.

Jonias & Daryen
N

lyng
the
e

The Dirige.



The Euenfonge of
the Dyrige.

The Antheme.

I shall please.

The Crui. psalme.

I Am wel pleased that the
lord hath herd the voyce
of my prayer.

That he hath enclyned hys
eare vnto me / therfor wyl I cal
vpon hym as longe as I lyue.

The snares of death compas-
sed me rounde about / the pay-
nes of hell gate hold vpon me /

Rk. i.

Cael sperere requi-
arum.

Cantiphona.

Placebo.

Psalmus. Crui.

Dilecti: qui ex-
audiet domi-
nus vocem oratio-
nis mee.

Quia inclinauit au-
rem suam mihi, et
in diebus meis in-
uocabo.

Circumdederunt
me dolores mor-
tis, et pericula in-
ferni inuenerunt me
tribulationem et

dolorem inueni.
Et nomen dñi in-
uocaui, O domine
libera aiam meam.

Miserere domi-
nus et iustus, et de-
us noster miserator.

Custodiens paru-
los dominus, humi-
liatus sum et libera-
uit me.

Conuertere anima
mea in requiem tuā
q̃ dominus benefe-
cit tibi.

Quia eripuit ani-
mam meam de mor-
te, oculos meos a la-
chrymis, pedes me-
os a lapsu.

Placebo dño, in re-
gione uiuorum.

Antiphona.
Placebo domine in
regione uiuorum.

Antiphona.
Heu me.

Psalmus. Cric.

Ad dominū
cum tribula-

The Dirige.

I found trouble and heavinesse.
Then called I vpon the name
of the Lorde (O lorde delyuer
my soule.

Gracious is the lord & ryghte-
ous/ vee our God is mercyfull.

The lorde preserueth the sym-
ple/ I was brought down and
he helped me.

Turne agayne then vnto thy
rest (O my soule) for the Lorde
hath gyuen the thy desyre.

And why: thou haste delyue-
red my soule from death/ myne
eyes from teares/ and my feete
frome fallynge.

I wyl walke before the lorde/
in the lande of the lyuynge.

The anthem.

I shall please the Lorde in the
regyon of the lyuynge.

The anthem. Wo is me.

The. Cric psalme.

When I am in trouble/ I call
vpon the lorde / & he hath

The Dirige.

herde me.

Delyuer my soule (O lord)
fro lyeng lyppes / & fro a deceyt
ful tonge.

What rewarde shalbe geuen
or done to the thou false tange.

Euen myghty and sharpe ar-
rowes / with hote burnynge co-
les.

Wo is me that my banishmēt
indureth so longe / I dwell in
the tabernacles of the sorofull

My soule hath longe dwelled
amonge them that be enemyes
vnto peace.

I laboured for peace but whē
I spake therof / they prepared
them to battayle.

The antheime.

Wo is me / for that my banysh-
ment is prolonged.

The Err. psalme.

Lyfte vp myne eyes vn-
to the hylles from whēse
commeth my helpe.

Rk. ii.

ret clamant, et cran-
diuit me.

Domine libera ani-
mam meam a labi-
is iniquis, et a lin-
gua dolosa.

Quid deſ tibi aut
quid apponatur ti-
bi, ad linguā dolosā
Sagitte potentis
acute cum carboni-
bus desolatoris.

Deu mihi quia in-
colatus meus pro-
longatus est, habi-
taui cum habitanti-
bus cedar.

Multum incola fu-
it anima mea, cū his q̄
oderunt pacem.

Eram pacificus, cū
loquebar illis im-
pugnabant me gra-
tis.

Antiphona.

Deu me quia inco-
latus meus prolon-
gatus est,

Psalmus. Err.

Euavi occu-
los meos in
mōtes, vnde veni-
et auxilium mihi.

Auxilium meum
a domino, qui fecit
celum et terram.

Non det in commo-
tionem pedem tuum,
neque dormitet qui
custodit te.

Ecce non dormita-
bit neque dormiet, qui
custodit Israel.

Dominus custodit
te, dominus protec-
tio tua super manum
dexteram tuam.

Per diem sol non
urget te, neque luna per
noctem.

Dominus custodit
te ab omni malo, custo-
diat animam tuam
dominus.

Dominus custodi-
at introitum tuum
et exitum tuum, et
ex hoc nunc et usque
in seculum.

Antiphona.

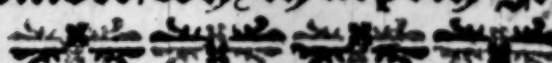
Dominus custodit
te ab omni malo, custo-
diat animam tuam
dominus. **A**ntiphona
Si iniquitates.

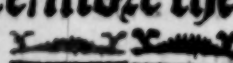
Psalms. Cxxxv.

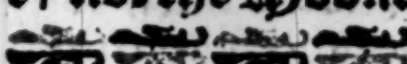
The Dirige.

My helpe cometh fro the lord
whych made heauen and earth

He shall not suffre thy foote to
slype / nether shall he that ke-
peth the / fall into a slomber.

No he shall nether fall a slepe
nor slomber / whych kepeth Is-
raell. 

The Lorde kepeth the / the
Lorde is thy defence / more the
the ryght hande. 

The Sonne shall not burne
the by daye / nor the Moone by
nyght. 

The Lorde kepeth the fro al
euell / the lorde kepeth euen thy
soule. 

The Lorde kepe thy goynge
in and goynge out / from thys
tyne forth and euermore.

The anthem.

The Lorde kepeth the from
al euell: he kepeth eue thy soule.

The anthem. **V**s thou.

The. Cxxx. psalme.

The Dirige.

Out of the deepe called I
vnto the (O Lorde) lorde
heare my voyce.

O let thyne eares cōsyder well
the voyce of my complaynte.

Ef thou (Lorde) wylt be extre
me to marke our iniquities (O
Lorde) who maye abyde it?

But there is mercy wyth the
and bycause of thy law haue I
abyden the (O Lorde.)

My soule hath abyden in hys
worde / my soule hath trusted
in the Lorde.

From the mornyng watche
vntyll nyght / let Israel trust in
the Lorde.

Now wyth y^e lorde ther is mer
cy / & his redēpciō is plēteous.

And he shal redeeme Israel frō
al his iniquities. **Antheime.**

Ef thou (Lorde) imputest
mens synnes vnto them: Lord
who shall abyde it.

The antheime. The workes
Rk. iii.

De profundis
clamant ad
te dñe, dñe exaudi
vocem meam.

Hiat aures tue in
tendentes in vocem
deprecationis mee.

Si iniquitates ob
seruaueris domine
dñe quis sustinebit.

Quia apud te pro
piciatio est, et prop
ter legem tuam su
stinuit te domine.

Sustinuit anima
mea in verbo eius,
speraui aia mea in
domino.

Custodia matuti
na vsq; ad noctē spe
ret Israel in dño.

Quia apud domi
nū misericordia, et
copiosa apud eum
redemptio.

Et ipse redimet Is
raell ex omni bus in
iquitatibus eius.

Antiphona.
Si iniquitates ob
seruaueris dñe, dñs
quis sustinebit.

ad. Opera. 3c.

Psalmus. Cxxviii.

Confitebor tibi
in toto cor
de meo, quia audisti
verba oris mei, in
conspectu angelorum
psallam tibi.

Adorabo ad templum
sanctum tuum, et con
fitebor nomini tuo,
super misericordiam
et veritatem tuam, quo
niam magnificasti
super omne nomen
sanctum tuum.

In quacunque die in
uocauero te exaudi
me, multiplicabis in
anima mea virtutem.

Confiteantur tibi
domine omnes reges
terre, quia audierunt
omnia verba oris tui.

Et cantent in visceribus
domini, quia magna
est gloria domini.

Quoniam excelsus
dominus et humilis

The Dirige.

The. C. xxviii. psalme.

I will geue thanks vnto
the (O Lorde) wyth my
whole harte for thou hast herd
the wordes of my mouth / euen
before the goddes wyl I synge
prayses vnto the.

I wyl worship towarde thy
holy temple and prayse thy na
me because of thy louynge kind
nes / & truth: for thou hast mag
nified thy worde / accordyng vn
to thy great name.

Whē I call vpon the heare thou
me / and endue my soule wyth
much strength.

All the kynges of the earthe
shall prayse the (O Lorde) whā
they heare the wordes of thy
mouth.

See they shal synge in the way
es of the Lorde / that greate is
the glorie of the Lorde.

For though the lorde be hygh
yet hath he respecte to the low.

The Dirige.

ly / as for the proude he behol-
deth hym a farre of.

A though I walke in the myd-
dest of trouble / yet shalt thou re-
fresh me: thou shalt stretch
forth thyne hande vpon the fu-
riousnes of myne enemyes and
thy ryght hande shall saue me.

The Lorde shall make good
for me / yee thy mercy (o lord) en-
dureth for euer: despyse not the
the worke of thyn owne handes

The anthem.

Lorde despyce not the workes
of thyne handes.

The versicle.

from the gates of hell

The answer.

Lorde deliuer theyr soules.

The Antheme. I herde a

The songe of blessed Mary.

My soule magnifyeth the
Lorde.

And my sprete hath reioyced
in God my Saviour.

respicit, et alta a lō
ge cognosceret.

Ambula uero in
medio tribulationis
bificabis me, & su-
per tram inimicorū
meorum extendisti
manum tuam, et sal-
uauit me fecit dexte-
ra tua.

Dominus retribu-
it pro me dñe misse-
ricordia tua in seculū
lum, opera manū
tuarū ne despicias.

Antiphona.

Opera manū tua
rū dñe ne despicias.

Uersus.

A porta inferi.

Responsum.

Erue domine ani-
mas eorum.

Antiphona.

Audui vocem.

Cantū beate
Marie.

Magnificat a-
nima mea
dominum.

Et exultauit spiri-
tus meus, in deo sa-
lutarī meo.

The Dirige.

Quia respexit hu-
militatē ancillę sue,
ecce enim ex hoc bea-
tam me dicent om-
nes generationes.
Quod fecit mihi mag-
na qui potens est, &
sanctū nomen eius.

Et misericordia e-
ius a progente in
progenies, timentibus
eum.

Ecceit potētiam in
brachio suo, disper-
sit superbos mente
cordis sui.

Deposuit potētes
de sede, et exaltauit
humiles.

Esuriētes imple-
uit bonis, et diuites
dimisit inanes.

Suscepit israel pu-
erum suū, recorda-
t⁹ misericordie sue.
Sicut locutus est
ad patres nostros,
Abraham et semini
eius in secula.

He hath looked on the low
degre of his hande mayden/be-
hold now from hēse forth shall
all generations cal me blessed.

He hath that is myghtye hath
done to me great thiges / & blef-
sed is his name.

And his mercye is alwayes
on thē that feare hym / through
out al generaciōs.

He hath shewed strēgth with
his arme / he hath scattered thē
that are proude in the imagy-
naciō of theyr hartes.

He hath put downe the mygh-
tye from theyr seates / and hath
exalted them of lowe degre.

He hath fylled the hungrye
with good thynges / and hath
sent away the ryche emptye.

He hath remembred mercye / &
hath holpen his seruānt Israel

Euen as he promysed to our
fathers / Abraham and to his
sede for ever.

The Dyrrege.

The antheime.

I haue herde a voyce fro he
uen sayeng/ blessed be the dead
whiche dye in the Lorde.

Lorde haue mercy on vs. Christ
haue mercy on vs. Lorde haue
mercy on vs. Our father.

The. Crlb. psalme.

Prayse the Lorde (O my
soule) whyle I lyue wyll
I prayse y^e lord/ I wyll prayse y^e
lord as longe as I shal remaine
O put not your truste in pryn-
ces nor in the Chyldren of men/
for there is no helpe in them.

For when the bryeth of mā go-
eth forth he shall turne agayne
to his earth/ & so al hys though-
tes perysh.

Blessed is he that hath y^e god
of Jacob for hys helpe/ & whose
hope is in the Lorde hys God
whych made heauen & earth/
the see and al that ther in is.

Which kepeth his promyse for

Ll.i.

Antiphona.

Audiui vocē de
celo dicentem, beati
mortui qui in domo
no moriuntur.

Kyrie eleisō. Christe
eleison. Kyrie eleisō
Pater noster.

Psalmus. Crlb.

Auda ani-
ma mea do-
minum, laudabo do-
minum in vita mea
psallam deo meo q̄
diu fuero.

Nolite confidere in
principibus, nec in fili-
is hominum in qui-
bus non est salus.

Exibit spiritus et
reuertetur in terrā
suam, in illa die per-
ibunt omnes cogi-
tationes eorum.

Beatus cuius de-
us Jacob adiutor eius
spes eius in domino
ipsum, q̄ fecit celū
et terram et omnia
que in eis sunt,

Qui custodit veri-

fatem in seculum,
facile iudicium inu-
ria patientibus, dat
escam esurientibus.
Dominus soluit co-
peditos, dominus il-
luminat cecos.
Dominus erigit eli-
tos, dominus diligit
iustos.

Dominus custodit
aduenas, pupillum
et viduam suscipiet
et vias peccatorum
disperdet.

Regnabit dominus
in secula deus tuus
spon in generatio-
ne et generationem

Versus.

A porta inferi.

Responsum.

Ecce domine ani-
mas eorum.

Versus.

Credo videre bona
domini,

Responsum.

The Dirige.

euier/Which helpeth the to righe
that suffre wronge/ Why the se-
deth the hongrye.

The lorde loueth men out of
preson/the lord geueth syght to
the blynde.

The lord helpeth the bp that
are fallen/the Lorde loueth the
ryghteous.

The lorde careth for the straū
gers/he defendeth the fatherles
and wedow/as for the waye of
y' vngodly he turneth it vpsyde
downe.

The lorde thy God (o Sion)
is kynge for euermore/and tho-
row out all generacions.

The versicle.

From the gates of hell.

The answer.

Lorde deliuer theyr soules.

The versicle.

I truste to se the goodes of the
Lorde.

The answer.

The Dirige.

In the lande of lyfe.

The versicle.

Lord God heare my prayer.

The answer.

And geue hearynge to my clamoure.

Let vs praye.

God to whom it is appropried to be mercyfull ether and to spare / be mercyfull to the soules of thy seruantes of eche kynde / and forgeue the all theyr synnes that they beynge loosed from the bondes of death / maye ascende vnto lyfe.

O God the Lord of pardon. Graunte vnto the soule of R. thy seruant (the yeares mynde of whose death we haue in remembraunce) a place of reste / the blyssfull quyet / & decreasse of the lyght.

℟℞.

In terra diuinitas.

¶ Versus.

Domine exaudi orationem meam.

¶ Responsum.

Et clamor meus ad te veniat.

¶ Oramus.

Deus cui proprium est misereri semper et parcere, propitiare animabus famulorum famularumque tuarum, et omnia eorum peccata dimitte, ut mortis vinculis absoluti, transire possunt ad vitam.

Deus indulgentiarum domine, da anime famuli tui R. cuius antequam uersarium deposset, Iouis dñm commemoramus, refrigerium sedis, quietis beatitudinem, et lumen claritatem.

The Dirige.

Deus qui iter apostolicos sacerdotes famulos tuos pontificali dignitate censeris fecisti, presta quesum⁹, ut quorum vicem ad horam gerebant in terris, eorum perpetuo consortio letentur in celis.

Deus benigne largitor et humane salutis amator, quesum⁹ clementiam tuam ut nostrorum congregationum fratres et sorores qui ex hoc seculo transierunt, intercedente beata maria semper virgine et beato Michaele archangelo cum omnibus sanctis tuis, ad perpetue beatitudinis consortium peruenire concedas.

Fidelium deus omnium conditor et redemptor, animabus omnium fidelium

O God whyche hast caused thy seruantes in pontifical dignitie / to be accompted amonge the prestes apostolyke. Graunt we besech the that they maye enioye in heauen the continuall cōpany of them / Whose office they dyd beare somtyme heare in earth.

O God the graunter of pardon / & the louer of man's saluacion / We besech thy mercy / that thou wylt suffre the cōgregation of our brothers / & systers beyng departed oute of this worlde / through the intercessiō of blessed Mary the virgin / and saynt Michel tharchangel / and all holy sayntes to come to the congregacion of euerlastynge felicitye.

O God that arte creatoure and redemer of all faythfull people. Graunt vnto the soules of al true beleuers / being

The Dirige.

deade remission of all theyr syn
nes that through deuoute pray
ers they maye attayne the gra
cious pardon/which they haue
allwaye desyred / whyche shalte
come to iudge the quykke and
the deade / and the worlde / by
fyre. So be it. God haue mercy
on all Christen soules. so be it.

Matens of the
Dirige.

The anthem. Direct good.

The. v. psalme.

Hear my wordes (o lord)
consyder my callynge.

Marke the voyce of my peti
tion my kynge / and my god: for
vnto y^e wyl I make my praier.

Hear my voyce (o lord) by ty
mes / for early in the mornynge
wyl I get me vnto the / yee and
that wyth diligence.

For thou art not the god that
hath pleasure in y^e wyckednes /
ther maye no vngodly persone

El. iii.

defunctorum remiss
sionem cunctoꝝū tri
bue peccatoꝝū, vt
indulgentiam quā
semper optauerunt
plis supplicationi
bus consequantur.
Qui vcturus es iu
dicare viuos & moꝝ
tuos in seculum per
ignē. Amen. Requie
scent in pace. Amē.

Ad matutinas
exequiarum.

Antiphona. Dirige

Psalmus. v.

Verba mea
auribus p
cipe dñe, itellige cla
morem meum.

Intende voci orati
onis mee, rex meus
et deus meus, quo
niā ad te orabo dñe.

Mane exaudies vo
cem meam, mane as
tabo tibi et videbo.

Quoniam non de
volēs iniquitatem
tu es, neq̄ habitabit

porta te malignis :

Uros permanebunt
inuisi ante oculos
tuos, odisti omnes
qui operantur iniquitatem.

Perdes oēs qui lo-
loquuntur mendaci-
um, vitium sangui-
num et dolosum ab-
ominabitur dñs.

Ego autem in mul-
titudine misericor-
die tue, introibo in
domum tuā, adora-
bo ad templum sac-
tum tuum in timo-
re tuo.

Domine deduc me
in iusticia tua prop-
ter inimicos meos,
dirige in conspectu
meo viam meam.

Quoniam non est in ore
eorum veritas, cor
eorum vanū est, se-
pulchrum patens est
guttur eorum lin-
guis suis dolose a-
gebant.

Iudica illos deus
decidant a cognati-
onibus suis, secundum
multitudinem impe-

The Dirige.

Dwell with the.

Suche as be cruell maye not
stande in thy syght/ thou art an
enemy vnto all wycked doers.

Thou destroyest the lyers/ the
lord abhorreth the blodthrusty
and deceyttfull.

But as for me I wyll come in
to thy house/ even vpo the mul-
titude of thy mercy/ and in thy
feare wyll I worshyp towarde
thy holy temple.

Rede me (O lord) in thy righ-
tuousnesse bycause of myne ene-
myes/ & make the waye playne
before me.

For there is no faythfulnesse
in theyr mouthes / they dissem-
ble in theyr hartes/ theyr throte
is an open sepulcre/ with theyr
tonges they deceaue.

Punyshe them (O God) that
they may perissh in theyr owne
ymaginacions/ caste them out
bycause of y^e multitude of theyr

The Dirige.

synnes / for they rebell agaynst
the lord.

A gayne let all them that put
theyr trust in the reioyse / yee let
the euer be glad & dwel thou in
them / bycause thou defendeste
them / that they which loue thy
name maye be ioyfull in the.

H or thou (Lorde) geuest thy
blessynge vnto the ryghteous :
and wyth thy fauourable kynd
nesse / thou defendest hym / as
wyth a shylde. **The Anth.**

Directe good lord / my way in
thy syght. **The anthe.**

Turne the. **The. vi. psalme.**

Lorde rebuke me not in
thy fure / nether chasten
thou me in thyne anger.

Have mercy on me Lorde for
I am sycke / heale me Lorde for
my bones are brused.

And my soule is verye soze
troubled / but how longe Lord.

Turne the lord and delyuer
my soule / saue me for thy mercy

latentes / cum appe
le eos , qm irrita
uerunt te domine.

Et letetur omnes
qui sperant in te , in
eternum exultabis
et habitabis in eis.
et gloriabuntur in
te omnes qui dili
gunt nomen tuum.

Qm tu benedices
iusto , dñe vt scuto
bone volūtatis tue
coronasti nos.

an. Dirige dñe de
us meus in conspec
tu tuo viam meam.

an. Conuertere.

Psalmus. vi.

Domine ne
furore tuo
arguas me , neq in
ira tua corripas me

Miserere mei domi
ne qm infirmus sū
sana me dñe qm cō
tributa sunt ossa mea

Et anima mea tur
bata est valde , sed
tu domine usquequo :

Conuertere dñe et
eripe animam meā , sal
uū me fac p̄ op̄i mē
sericordia mī inquit.

The Dirige.

Quoniam non est in morte
qui memor sit tui in
inferno autem quis
confitebitur tibi.

Laboravi in gemitu
meo, lauabo per
singulas noctes lec-
tum meum, lachry-
mis meis stratum
meum rigabo.

Turbatus est a fu-
rore oculus meus,
inueteravi in om-
nes inimicos meos.

Discedite a me om-
nes qui operamini
iniquitatem, quoniam ex-
audiuit dominus vo-
cem fletus mei.

Exaudiuit dominus de-
precationem meam
dominus orationem
meam suscepit.

Erubescant et contem-
turi behementer om-
nes inimici mei, con-
uertantur et erubes-
cant valde velociter.

an. Convertere domine
et eripe animam meam
quoniam non est in morte
qui memor sit tui.

For there is none in death
that haue minde of the / & in hel
who wyll knowlege the.

I haue laboured in my sorow
I shall euery nyght washe my
bede / wyth teares shall I wete
the place where I lye.

Myne eye is troubled wyth
woodnesse / I haue wared olde
amonge all myne enemyes.

Auoyde from me all ye that
worke wyckednesse / for the lord
hath herde the noyse of my we-
pyng.

The Lorde hath herde my
prayer / the Lorde hath herde
my petition.

Let al myne enemyes be asha-
med and confounded / let them
be ashamed & confounded very
quyckely.

The anthem.

Turne the Lorde and dely-
uer my soule : for he is not in
death that hath mynde of the.

The Dirige.

The antheine. Lest ony

The. vii. psalme.

O Lorde my God/in the do
I trust: saue me from ail
them that persecute me/and de
lyuer me.

Lest he catch vp my soule lyke
a lyon & teare it in peces/While
ther is none to helpe / that can
saue me.

O Lorde my God yf I haue
done ony such thynge: yf ther be
ony vnryghteousnes in my hā:
des.

Yf I haue rewarded enel vnto
them that dealte frendly wyth
me/ or hurte thē that wythout
ony cause are myne enemyes.

Then let myne enemye perse-
cute my soule/ and take me/ yee
let hym treade my lyfe doolbne
in the earth/and laye myne ho-
noure in the duste.

Stande vp (O Lorde) in thy
wrath/lyft vp thy selfe ouer the

Psalm. i.

Antiphona

Quando.

Psalmus. vii.

Domine de-
meus in te
speravi, saluum me
fac ex omnibus per-
sequentibus me et
libera me.

Quando rapiat
ut leo animam meā
dum non est qui re-
dimat neque qui sal-
uum faciat.

Domine deus me-
us si feci istud, si est
iniquitas in mani-
bus meis.

Si reddidi retribu-
entibus mihi mala,
decidam merito ab
inimicis meis iuris
Persequatur in-
imicus animā meā
comprehēdat, et cō-
culcet in terra vitā
meam, et gloriā me-
am in puluerem de-
ducat.

Exurge domine in
ira tua, et exaltate

In finibus inimico-
rum meorum, et ex-
urge dñe deus me⁹
in precepto quod
mandasti.

Et synagoga po-
pulorum circūdabit
te, et propter hāc in
altum regredere.

Dominus iudicat
populos, iudica me
domine secundū iu-
sticiam meā, et secū-
dum innocentiam me-
am super me.


Confumetur nequi-
cia peccatorū, et diri-
ges iustum scrutās
corda et renes deus


Iustum adiutorium
meū a domino, qui
saluos facit rectos
corde.

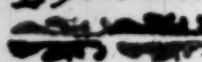
Deus iudex iust⁹
fortis, patiens nun-
quid irascitur p sin-
gulos dies.

Nisi conuersi fuerit
tū gladium suum bi-
biabit arcū suū, te-


The Dirige.

furious indignacion of myne
enemies / aryse vp (for me) in
the vengeaunce that thou hast
promised. 

That the congregacion of the
people may come about the for
theyr sakes / therfore lyfte vppe
thy selfe agayne. 

The Lord is Judge ouer the
people / auenge me the (O lord)
accordyng to my rightuousnes
and innocency. 

Oh let the wyckednesse of the
vngodly come to an ende / but
mayntayne the iust thou rygh-
tuouse God / that tryest the ve-
ry hartes and the raynes.

My helpe comineth of God /
whych preserueth the that are
true of harte. 

God is a ryghtuouse Judge
stronge and pacyent / and God
is euer thretenyng.

If me wyll not turne / he hath
whet his swerde / & hath bent

The Dytche.

his bowe and made it redy.

He hath prepared him the weapons of death/ and ordeyned his arrowes to dystroye.

Beholde he trauellet with vnryghtuousnesse hath concealed sorowe and brought furth iniquitye.

He hath graue & dygged vp a pyt/ but he shal fall himselfe in to the pyt that he hath made.

For his unhappynes shall come vpon his owne heade/ and his wyckednesse shall fall vpon his owne pate.

As for me I wyll geue thanks vnto the Lord for his ryghtuousnes sake/ and wyll prayse the name of the Lord the most hychest. The ancherne.

Lest any tyme he may rauyshe my soule as a lyon/ when there is none that wyl redeeme it nor saue it. The Quersycle.

Frome the gates of hell.

Am. q.

credit et parauit illa
Et in eo parauit
basa mortis, sagittas
suas ardentibus
effecit.

Ecce parturit in-
iusticiam, concepit
dolozem et peperit
iniquitatem.

Macum aperuit &
effodit eum, et inci-
dit in foueam quam
fecit.

Conuertetur dolor
eius in caput eius,
et in verticem ipsius
iniquitas eius des-
cendet.

Confitebor domi-
no secundum iustici-
am eius, et psallam
nomini eius altissimi.

Antiphona.

Quando rapfat be-
leo animam meam,
dum non est qui re-
dimat neque tu sal-
uum faciat.

Quersus.

A porta inferi.

Responsus.

Erue domine ani-
mas eorum.

Pater noster. Et ne
nos. Sed libera.

Uectio prima.

Job. vii.

Militia est vi-
ta hominis
super terram, et si-
cut dies mercenarii
dies eius, induta est
caro mea putrediti-
ne, et sordibus pul-
ueris, cutis mea a-
ruit, et contracta est,
dies mei velocius tra-
sierunt quam a texete
tela succedit, et con-
sumpti absque ulla spe,
memento quia ventus est
vita mea, et non re-
uertetur oculus me-
us ut videat bona,
nec aspiciet me vi-
sus hominis.

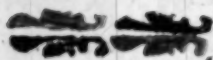
Responsorium

Dies mei velocio-
res fuerunt cursore,
fugerunt et non vi-
derunt bonum.


The Dirige.

Lorde deliuer theyr soules.

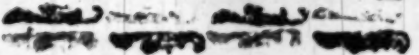
Our father. And leade vs not.

But deliuer vs. 

The first lesson. Job. vii.

Is not the lyfe of mā vpon
earth a very batayle: Are
not hys dayes lyke the dayes
of an hyred seruaunt: My flesh
is clothed with wormes fylthy-
nesse and duste / my skynne is
wythred and crompted together:
my dayes passe ouer more spe-
dely / then a weuer can weene
out his webbe, and are gone or
I am aware. O remēber that
my lyfe is but a wynde / & that
myne eye shall nomore se the
pleasures therof / yee and that
none other mans eye shall see
me any more. 

The response.

My dayes haue ben more swift
then a runner / they are gone so
denlye / and haue sene no good
thyng. 

The Dirige.

The versicle.

They are passed awaye as the
shippes that be good vnder
sayle / and as the egle that ha-
steth to y^e pray.

The repetition.

They are gone sodenly. &c.

The secode lesson. Job. xiiii.

M Anne that is borne of a
woma / hath but a short
tyme to lyue & is full of dyuers
myseries. He cometh vp and fa-
leth awaye lyke a floure / he fly-
eth as it were a shadowe / and
reuer continueth in one estate.
Thynkes thou it nowe well
done to open thyne eyes vpon
suche one / and to brynge me be-
fore the iudgemente : who can
make it clene / that cometh of
an vnclene thyng : No bodye.
The dayes of man are shorte
the nombre of hys monethes
are knowne onely vnto the.
Thou hast appoynted him his
bondes / he can not go beyonde

The Dirige.

Pertranferet qua-
si naues poma por-
tantes, sicut aquila
volens ad escam.

Repetitio.

Fugiet et nō. &c.

Letitio ieiunij.

Job. xiiii

Homo natus
de muliere.
breui viuens tēpo-
re, repletur multis
miseriis. Qui quasi
flos egreditur, et con-
teritur, fugit velut
umbra, et nunq̃ in
eode statu p̃manet.
Et dignum ducis
super huiusmodi
aperire oculos tuos
et adducere eum te-
cum in iudicium.
Quis potest facere
mundum de immū-
do conceptum se-
minem? Nōne tu qui
solus es? Breues di-
es hominis sūt, nu-
merus mensium ei⁹
apud te. Cōstitisti
terminos eius, qui
p̃teriri non pote-

The Dyrige

runt. **Responsum.**

Omnis caro se-
nu in, et ois gl'ia ei'
quali flos agri, exsic-
catu est fenu et cecidit
flos. **Versus.**
Hec fenu est popu-
l' dū spūs dñi sub-
laust in eo.

Repetitio.

Exsiccatum est fenu
et cecidit flos.

Actio. iii. Job. xiiii

Ignū habet
spem si presi-
cū fuerit, rursū vire-
scit, et rami ei' pul-
lulam s' senuerit in
tra radic' ei', et i pul-
uere ei mortu' fuerit
trūc' illi' ad odorē
aque gennabit, et
faciet comā quasi cū
primū plātātū est.
Homo vero cū mor-
tuus fuerit et nuda-
t' atq' cōsumptus,
ubi queso est? Quō
si recedant aque de
mari, et flumius va-
sue factus areseat,

them. **The response. Ilay. xi.**

All fieshe is grasse/and all the
bewtpe therof is as the floure
of the felde/Whē y' grasse is wy-
thered the floure falleth away.

Verseicle Eue so is the people
as gras when the breath of the
lorde bloweth vpō thē. **Rep.**

whē the grasse is wythered the
flour. **The. iii. lesd. Job. xiiii**

If a tre be cut downe ther
is some hope yet that it
wyl sprynge/and shyt forth the
braunches agayne:for though
a roote be wahren olde / & deade
in the grounde / yet when the
stocke getteth the sent of water
it wyl bude and brynge forth
boughes/lyke as whan it was
fyrst planted. But as for a mā
Whan he is dead/perysshed and
consumed awaye/what becom-
meth of hym? **The floudes**
whē they be dyled vp/and the
ryuers whē they be empty/ are

The Dirige.

fylled agayne thow the flow
 ynge waters of the see / but whē
 mā slepeth he ryseth not again
 vntyl the heauē perysh he shal
 not wake vp nor rylse out of his
 slepe / may a deade man lyue a-
 gayne / al the dayes of thys my
 pylgrimage / am I loking whā
 my chaūgyng shal com / yf thou
 woldest but cal me / I shulde o-
 bey the / only despyce not me the
 worke of thyn owne hādes / for
 thou hast nōbred al my goiges
 yet be not y^e to extreme vpō my
 synnes. **C Responce.** Lorde
 what is mā y^e y^e haste such res-
 pecte vnto / or the sōne of mā y^e
 y^e so regardest hym mā is lyke
 a thinge of nought & his dayes
 passeth away lyke a shadowe.
C Verse. He is euē a vapour y^e
 apereth for a litle tyme & thē va-
 nysyth away. **C Repetition.**
 Wā is lyke. **C Inc. xxi. psalm**
A The Lorde is my shepe-
 herd / I cā wāt nothyng

Putas ne mortuus
 homo rurſū uiuete
 Cunctis diebus quib^{us}
 nūc milito: expecto
 donec veniat im-
 mutatio mea. Uoca-
 bis me, & ego respō-
 debo tibi. Operi ma-
 nuū tuarū porriges
 dexterā. Tu quidē
 gress^{us} meos diuinum
 erasit sed parce pec-
 catis meis.

C. Re. penit. am.

Quid est homo
 q^{ui} innotuisti ei, aut
 fili^{us} hominis q^{ui} re-
 putas eū, hō vani-
 tati similis fact^{us} est
 dies et^{er} sicut umbra
 pretereunt.

C. Celsus.

Napozē ad medicū
 parēs et deiceps ext
 inunabitur.

C. Repetito.

Homo vanitate. &c.

C. Dismissus. xxi.

Omnis re-
 gis me et ni-
 hil mihi deerit.

In loco pascue ibi
me collocauit, super
aquam refecionis
educauit me.

Animam meā con
uertit, deduxit me
super semitas iusti
cie, propter nomen
suum.

Quam si ambulaue
ro in medio umbrę
mortis, non timebo
mala quā tu mecum
es, virga tua et ba
culus tuus, ipsa me
consolata sunt.

Parasti in conspec
tu meo mensam, ad
uersus eos qui tri
bulāt me, in pingua
sti in oleo caput me
um, et calix me⁹ in
b⁹ias q⁹ p⁹reclar⁹ est

Et misericordia tua subse
quetur me, omnib⁹
diebus vite mee, et
ut inhabitem in do
mo dñi, in longitu
dinem dierum.

Psalmus 4.
In loco pascue ibi
me collocauit.

Delecta

The Dirige.

He feedeth me in a grene pa
sture/and leadeth me to a fresh
water.

He quycheneth my soule / and
bryngeth me forth in the waye
of ryghteousnesse for hys name
sake.

Though I shuld walke now
in the valley of the shadowe of
deathe yet feare I no euell / for
thou arte wyth me: thy staffe &
thy shepheard conforthe me.

Thou preparest a table before
me agaynste myne enemyes:
thou anoyntest my heade wyth
oyle/and fyllest the cuppefull.

Oh let thy louynge kyndnesse
and mercye followe me all the
dayes of my lyfe / that I maye
dwell in the house of the Lorde
for euer.

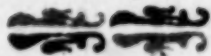
The anthem.

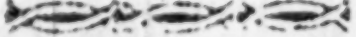
In a place of pasture/ther hath
he set me.

The anthem The default.

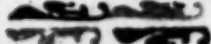
The Dirige.


The. xliii. psalme.

Alto the (o lord) I lyfte
vp my soule / my God I
trust in the: oh let me not be co-
founded / lest myne enemyes tri-
umphe ouer me. 

Ho: all they that hope in the
shall not be ashamed: but suche
as be scornfull despysers with-
out a cause / they shalbe put to
confusion. 

Shew me thy waies (o lord)
and teach me thy pathes.

Head me in the truth / & learne
me for thou arte the God of my
saluacio / and in the is my hope
all the daye longe. 

Cal to remembraunce (o lord)
the tender mercyes / and thy lo-
uyng kyndnesses / whych haue
ben euer of olde. 

Oh remeber not the synnes &
offences of my youth / but accor-
dyng vnto thy mercy thinke vp-
on me (o lord) for thy goodnes

An. l.

Psalmus. xliii.

Ad te leuaui
animam me-
am, deus meus in
te confido et non erubescam, neque iride-
ant me inimici mei.

Et enim vniversi
qui sustinent te non
confundentur, con-
fundantur omnes
iniqua agentes, su-
peruacue.

Uias tuas dñe de-
monstra mihi, & semi-
tas tuas edoce me,
Dirige dñe in ver-
tate tua et doce me,
quia tu es deus sal-
uator meus, et te su-
stinui tota die.

Reminiscere mise-
rationum tuarum do-
mine, et misericordi-
arum tuarum que
a seculo sunt.

Relicta iuuentutis
mee, et ignorantias
meas ne memine-
ris, scdm miam tuam
memeto mei, tu pp-
bonitatem tuam dñe,

The Dirige.

Dulcis et rec⁹ do-
minus, propter hoc
legem dabit delin-
quentibus in via.

Diriget māsuetos
in iudicio, docebit
mites vias suas.

Universe vie domi-
ni mīa & veritas, re-
quiescentibus testa-
mentum eius et tes-
timonia eius.

Propter nomen tu-
um dñe propiciabe-
ris pctō meo, mul-
tum est enim.

Quis est homo q̄
timet dominum, le-
gē statuit ei in via
quam elegit.

Anima eius in ba-
nīs demorabitur, et
semen eius heredi-
tabit terram.

Fiduciam est
dñs timensibus eū,
testamentū ipse⁹ vt
manifestetur illis.

Oculi mei semper
ad dominum, quo-
niam ipse euellet de
laqueo pedes meos
Respice in me & mi

Oh how frendly / and ryghte.
ous is the lorde: therfor wyl he
teach synners in the waye.

He leadeth the symple aryghte
and such as be meke them lear-
neth he hys wayes.

All the wayes of the lorde are
very mercy / and faythfulnesse /
vnto suche as kepe his testa-
ment and couenaunt.

For thy name sake (O Lord)
be mercyfull vnto my synne / for
it is great.

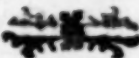
What soeuer he be that fereth
the Lorde / he shall shewe hym
the waye that he hath chosen.


His soule shall dwell at ease /
& his sede shal possesse the lāde.

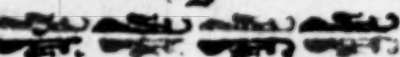
The secrete of the Lorde is
amonge them that feare hym /
& he sheweth thē his couenaūt
Myne eyes are euer lokynge
vnto the lord / for he shal plucke
my feete out of the nette.

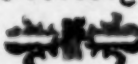
Turne the vnto me and haue

The Dirige.

mercye vpon me/for I am desolate and in mysery. 

The sorowes of my herte are great / O brynge me out of my troubles. 

Kepe vpon myne aduersitye and mysery / and forgeue me al my synnes. 

Consyder holbe myne enemyes are many / and beare a malicious hate agaynst me. 

O kepe my soule / & delyuer me let me not be confounded / for I haue put my trust in the.

Net innocēcy / and ryghteous dealing wayte vpo me / for my hope is in the delyuerer Israel (O God) out of all his trouble

The anthem.

The defaultes of my youth / & my ignorancyes remembre not O Lorde. **The anthem.**
I trust to se.

The lorde is my lyght / & my saluaciō / whō shuld
Ps. y.

serere mei, quia vnus
cus et paup. sū ego.

Tribulationes cordis mei multiplicatae sunt, de necessitatibus meis erue me
Vide humilitatem meam et laborem meum, et dimitte vniuersa delicta mea.

Respice inimicos meos quoniam multiplicati sunt, et odio iniquo oderunt me.

Custodi animā meam et erue me, non erubescam quoniam speraui in te.

Innocentes et recti adhaeserunt mihi, quia sustinui te, libera deus Israel, ex omnibus tribulationibus suis.

Antiphona.

Delicta iuventutis mee, et ignorantias meas ne memineris dñe. **Antiphona.**
Credo videre.

Valmus. rrbj.
Dominus illuminatio mea, et salus mea

The Dirige.


quem timebo, dñs
protector vite mee,
a quo trepidabo.

Dum appropiant
super me nocentes,
ut edant carnes me-
as, qui tribulāt me
inimici mei, ipsi hi-
stomati sunt et cecid-
erunt.

Si constiterint ad-
uersum me castra,
non timebit cor me-
um, si exurgat ad-
uersum me prelium
in hoc ego sperabo.


Unam peti a do-
mino hanc requirā.
ut inhabitem in do-
mo dñi omnibus di-
ebus vite mee, ut
videā voluntatem
domini, et visitem
templum eius.

Quā abscondit me
in tabernaculo suo
in die malorum, pro-
texit me abscondi-
to tabernaculi sui,
et petra exaltauit me
Et nunc exaltauit

I feare: the lord is the strength
of my lyfe / for whō then shulde
I be afrayed: 

Therfore when the wycked(e
uen myne enemyes & my foes)
came vpon me / to eate vp my
fleshe / they stonbled / and fell.

Though an hoost of mē were
layed agaynst me / yet shall not
my harte be afrayed: & though
ther rose vp warre agaynst me
yet wyl I put my trust in him.

One thyng haue I desyred of
the lord whych I wyl require /
namely that I may dwel in the
house of the lord all the dayes
of my lyfe / to beholde the fayre
bewty of the Lorde / and to by-
syte his temple. 

Ho in the tyme of trouble he
hath hydde me in hys taberna-
cle / yee in the secreete place of his
dwellynge hath he kepte me / &
set me vpon a rocke of stone.

and now he hath he lyfted vp

The Dirige.

my head aboue myn enemyes/
that cōpassed me roude about.

Herfore wyll I offre in hys
dwellynge the oblacion of thā-
kes geuyng: I Wyl both synge
& speake prayses vnto the lord

Herkē vnto my voyce (o lord)
Whē I crye vnto the: haue mer-
cy vpon me and heare me.

My harte speaketh vnto the /
my face seketh the / yee lord / thy
face wyll I seke.

O hyde not thou thy face from
me / cast not thy seruaunte of in-
displeasure.

Thou art my succourre / leaue
me not / nother forsake me / O
God my sauoure.

For my father & my mother
haue for aken me / but the lord
hath taken me.

Shewe me thy waye (o lord)
and leade me in the ryght path
because of myne enemyes.

Delyuer me not in the wylles

An. iii.

caput meum super
in inicos meos.

Et immolauit in ta-
bernaculo suo, eius
hostiam vociferans
nis, cātabo et psal-
mā dīcam dom. no.

Exaudi dñe vocē
meam qua clamaui
ad te, miserere mei
et exaudi me.

Tibi dixit cor meū
exquisiuit te facies
mea facie tuā domi-
ne requiram.

Ne auertas faciem
tuam a me, ne decli-
nes in ira a seruo
tuo.

Diutor me⁹ es tu
ne derelinquas me,
neq; despicias me
Deus salutaris me⁹

Quia pater meus et
mater mea derelin-
querunt me, dñs au-
tem assumpsit me.

Legem pone mihi
dñe i via tua, a diri-
ge me i semita recta
pp̄t inicos meos.

Ne tradideris in

In animas tribulan-
tium me, qui in-
tererunt in me testes
iniqui, et mendacia
est iniquitas sibi.

Credo videre bo-
na domini, in terra
viventium.

Expecta dñm viri-
liter age, et conforte-
tur cor tuum & susti-
ne dominum.

Anaphora.
Credo videre bona
domini, in terra vi-
ventium.

Versus.
In memoria eterna
erit iustus.

Responsum.
Ab auditione mala
non timebit. Pater
noster. Et ne nos in-
ducas in temptatio-
nem. Sed libera
nos a malo.

Ratio quarta.
Ista omnia
(id est) curatio
funeris conditio,
sepulture, pōpa ere
quarum, magis v.

The Dirige.

of myn aduersaries / for ther are
false wytnesse bp agaynst me / &
they ymaged myschyeffe.

Neuerthelesse I beleue verely
to se the goodnesse of the Lord /
in the lande of lyuynge.

Otary thou the lordes leasure
be stronge / let thyne harte be of
good comforte / and wayt thou
styl for the Lorde.

Antheme.
I trust to se the goodnes of the
lorde: in the lāde of the lyuynge

The versicle.

The ryghteous shalbe in eter-
nall remembraunce.

The answer.

He shal not feare euyl speaking
Our father. And leade vs not,
But delyuer.

The. iiii. lesson. S. August.

Al these thynges (that
is to saye) the busynes
of the deade / the condicion of
maner of y^e sepulture / the pōpe
of the Dirige they are moze the

The Dirige.

comforte of the lyue then the helpe of the deade / yf a sumptuous buryall doth auayle the wycked / then a sinall or none shall hynder the good / to y^e purpuled ryche man the company of hys seruauntes / dyd exhibite solempne exequies in the syght of men / but much more solempner exequies dyd the mynistry of angels exhibite to the pooze stabled Lazarus in the syght of God / which angels caryed him out not into a marble tōbe but they caryed hym vp into the bosome of Abrahā. **Response.** The dead bodies of thy seruantes haue they geue vnto y^e foules of the eyre to be deuoured / & the flesh of the saintes the bestes of the lande. **Antiphone.** Theyr bloode haue they shede lyke water on euery syde of Ierusalem / and ther was noman to bury them.

uorum solatia sūt,
quam subsidia mor-
tuoꝝū. Si aliquid
prodest ipsis sepul-
tura p̄ciosa, obeit
pio uilis aut nulla,
p̄claras exequias
in conspectu homi-
nū purpurato illi di-
uiti turba exhibuit fa-
muloꝝū, sed multo
clariores in cōspec-
tu domini, uiseroso
illi Lazaro ministe-
riū p̄ebuit angelo-
rū qui eū extulerūt
in marmerium tu-
mulum sed in abra-
he sinū sustulerūt.

Responsioꝝū.

Psalmo. lxxviii.
polluerūt morticina
seruoꝝū tuoꝝū escas
volatilib⁹ celi car-
nes sc̄toꝝ tuoꝝ be-
stias **Versus.**

Effuderunt sangui-
nem eoꝝū, tāq̄ aquā
in circuitu Ierusa-
lem, et non erat qui
sepeliret.

Repeating.
Carnes sanctorum
tuorum beatis terre.

Lectio quinta.

Nec ideo ta-
men contemp-
nenda et abiicienda
sunt corpora defun-
ctorum, maximeque iusto-
rum ac fidelium, quorum
sacramentum tanquam organ-
um et vas ad omnia
bona opera sanctus
spiritus est spiritus.

Antiquorum iustorum
funera, officiosa pie-
tate curata sunt, et ex-
equie celebrata, et se-
pultura provisa:
ipsi cum viverent
hec de sepeliendis
vel transferendis su-
is corporibus filii
mandauerunt. Et Co-
lumbas sepeliendo mor-
tuos deum precuisse
teste angelo com-
memoratur, ipse
quoque dominus die
tertio resurrexit
religiose mulieribus

The Dirige.

The repetition.

And the fleshe of thy sayntes
haue they geue vnto y^e beastes.

The .v. lesson. Of S. Augu.

Not yet for all that / are
the bodies of the deade
to be contemned and cast away
specially of the ryghteous and
faythfull the whych as vessels
and organs to al good workes
the holy ghost dyd vse.

The
corse of the olde ryghteous men
wyth a diligent godlynes were
taken hede vnto / they^r exequies
celebrated and sepultures pro-
vided / and they whē they lyued
of they^r bodies to be buryed or
trāsferred to they^r chylde^r gaue
commaundement. And Toby
in buryenge the deade / the an-
gell beyng wytnes gaue than-
kes of God. The Lorde also
that the thy^rde daye wolderyse
agayne doth openly declare the
good worke of the deuoute wo-

The Dirige.

men./ and wylled it also to be declared & that she dyd it to the burial of him/and they also laudably are remembred in the gospel Whych toke his body from the crosse & dyd ther indeupure diligently and honourably to couer and bury it.

The responce gen. xl.
Joseph sayd vnto hys brethren I dye/and God wyl bysite you and bryng ye out of thys lande to the lāde that he sware vnto Abraham/Isaac/and Jacob.
Therfore toke he an oth of the chyldren of Israell / and sayde: whan God shall bysite you the tary my bones from hence.

The versicle.

So Joseph dyed when he was an hundreth and ten yeare old and they embalmed hym and layde hym in a chest in Egypte

The repetition.

And God shall bysite you/the
Do. l.

bonū opus p̄dicat,
p̄dicādūq; cōmēdat
quod vnguentū p̄-
ciosū super mēbra il-
lius effuderit, atq;
hoc ad eum sepelien-
dū fecerit, et lauda-
biliter cōmemorant
in euāgelio, qui cor-
pus ei⁹ de cruce ac-
ceptū dīligent atq;
honorifice tegēdum
sepeliendūq; cura-
runt. **¶ Respo:to: id**
Dixit Joseph fra-
trib⁹ suis: Post mor-
tem meā deus visi-
tabit vos, et ascēde-
re vos faciet de ter-
ra ista, ad terrā quā
iurauit Abrahā Isa-
ac et Jacob. Cūq;
adiurasset eos atq;
dixisset, deus visita-
bit vos, asportate
ossa mea vobiscū de
loco isto. **¶ Versus**
Mortuus est exple-
tis centū decē vite
sue ānis, et cōditus
aromatib⁹, reposit⁹
est ī loculo ī egipto.

¶ Repetitio.

De⁹ visitabit vos,

asportate ossa mea
hobiscū de loco isto.

Lectio sexta. S.
Augustinus de ci-
ta aqēda p mortuis

Eerunt quis
pe mortui nō
nulli vel in somnis,
vel alio quocunq;
modo apparuisse ui-
uentibus. Sed ita
rūdēdū est, nō ideo
putādū esse mortu-
os ista sentire, q; hec
dicere vel iudicare
vel petere videntur
in somnis. Nam
et uiuentes apparēt
sepe uiuentib; do-
mīentib;, dū ipsi nel-
ciunt se aparire, ab
eis (qui hec somnia-
runt) audiunt dicen-
tib;, q; eos in sōnis
aliquid agētes vel
loquentes viderūt.
Si ergo me posset
aliquis in sōnis vi-
dere, sibi aliquid qd
factū est indicāetm,
vel etiā qd futurū
est prenūtiātem, cū
id ego prollus igno-

The Dirige.

carry my bones from hence.

The. vi. lesson. S. August.

There are sayd many dea-
de men to haue appered
in dreames or otherwayes to
the lyuynge. But it is to be an-
swered that for al that it is not
to be thoughte that the deade
doth these thynges perceane.
Because they are semed suche
thynges to aske / or to tell / or
shewe. For the lyuynge also do
often tymes appeare to other a
lyue beyng aslepe when they
thē selfe do not know that they
do appeare / and yet they heare
them that hath thys dreamed
say that they haue sene them in
ther dreames speakynge or do-
ynge somwhat. If then any
man can se me in thys dreame
tellynge hym what is al ready
done or shewynge hym before
hande / what is to come & I no
thyng knowynge of it / and no

The Dirige.

thyngge at al myndyngge or pas-
syngge not onely what he dreā-
meth. But whether he wake
while I slepe / or whether I wa-
ke while he slepe / or whether at
one tyne we do both slepe / or
both wake / when he sawe thys
dreame in the which he sawe me
what maruayl is it yf the dead
not knowyngge nor perceaynyng
these thynges / or yet se that of
the lyuyngge in theyr dreames.
And somwhat do saye whyche
whan they walke do knowe to
be true. ¶ The Responce.

O Lord iudge me not after my
dedes. I haue done nothyngge
worthy to be accepted befor the
wherfore I besech thy maiesty
whych art the only god to clese
me frō myne iniquity. ¶ Verse.
And yet agayne walhe me frō
myne vnrpyghteousnes / & clense
me frō my synne for I cōfesse I
haue only trespassed agaiſt the.

Do. II.

ro, et oīno non bīdes
re, nō solum quid il-
le sōniat, sed vtrum
dormiente me vīgi-
let, an vīgilante me
dormiat, an vno eo-
dēq; tempore vīgi-
lemus ābo siue dor-
miamus, qm̄ ille sō-
niū videt, et in quo
me videt. Quid int-
rū, si nescientes mor-
tui nec ista sentien-
tes, tamen a viuē-
tib⁹ vīdētur in som-
nis, et aliquid dicūt
quod euigilātes ve-
rum esse cognoscāt.

Responsum.

Domine secundum
actum meū noli me
iudicare, nihil dīg-
nū in conspectu tuo
egī, ideo deprecor: ma-
iestatem tuam, vt
tu deus deleas in-
iquitatem meam.

Versus.

Amplius laua me
domine ab iniusti-
tia mea, et a delicto
meo munda me, qm̄
tibi soli peccaui.

Repetito.
Ideo deprecor. .sc.
Plalmus. .cccij.

Expectans ex-
pectaui dñm,
et intēdit mihi, et ex-
audiuit pces meas,
Et eduxit me de la-
cu miserie, & de luto
fecis, et statuit su-
pra petra pedes me-
os, et direxit gress⁹
meos.

Et inmisit in os me-
um canticum nouū,
carmen deo nostro.
Videbunt multi et
timebunt, et spera-
bunt in domino.

Beatus vir cuius
est nomen dñi spes
eius, et non respec-
it in vanitates et in
sanias fallas.

Multa fecisti tu do-
mine deus me⁹ mi-
rabilia tua, et cogi-
tationibus tuis nō
est q̄ similis sit tibi.

The Dirige.

Repetition.

wherfore I besech the.

The. .cccij. psalme.

Iwayted patiently for the
lord whych enclyned him
selfe to me / & herde my callyng.

He brought me out of the hor-
rible pytte / out of the myze and
claye: he set me fete vppon the
rocke / & ordeyned my goynges.

He hath put a newe soge in my
mouth / euen a thankeſgeuyng
vnto our God.

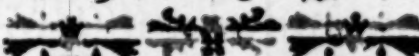
Many men seynge thys shall
feare the lord / & put theyr trust
in hym.

Blessed is the mā that setteth
hys hope in the Lorde / & tur-
neth not vnto the proude & to
such as go aboute wyth lyes.


O Lorde my God / great are
the wonderous workes / which
thou hast done: & i thy though-
tes towarde vs / ther maye
none be lykened vnto the.


The Dirige.

I wolde declare the / & speake
of them : but they are so many
that they can not be tolde.

Sacrifice & offryng thou woldest
not haue / but a body haste
thou ordened / burnt offerynges
& sacrifice for synne / thou haste
not alowed. Then sayd I: Lo
I come. 

In the begynning of the booke
it is wyttē of me / that I shuld
fulfyll thy wyll o my God / and
that I am cōtent to do: yee thy
lawe is wythin my harte.

I wyll preach of thy ryghtu-
ousnesse / in the great congrega-
tion: Lo I wyll not refrayne
my lyppes (o Lorde) and that
thou knowest. 

I do not hyde thy ryghtuous-
nesse in my herte / my talkynge
is of the truth / & sauinge helth:
I kepe not thy louynge mercy
& faythfulnesse backe from the
great congregacion. 

Do. iii.

Annunciauit et lo-
cutus sū, multipli-
cati sunt super nu-
merum.

Sacrificium et ob-
lationē noluisti, au-
res autem perfecisti
mihi, holocaustum
et pro peccato non
postulasti, tunc dixi
ecce venio.

In capite libri scri-
ptum est de me vt
facerem voluntatē
tuā, deus meus vo-
lui, et legem tuam
i medio cordis mei.

Annunciauit iusti-
ciā tuam in ecclesia
magna, ecce labia
mea non prohibebo
dñe tu scisti.

Iusticiam tuā non
abscondi, in corde
meo, veritatem tuā
et salutare tuū dixi,
non abscondi in tēri-
cordiam tuam, & ve-
ritatem tuam a cō-
silio multo.

The Dirige.

Nu autem dñe ne
longe facias misera
tiones tuas a me,
mīa tua et veritas
tua semper suscepe
runt me.

Quā circūdederūt
me mala quorū
non est numerus,
cōprehēderunt me
inīqtates mee, et nō
pōtui ut viderem.

Multiplicate sunt
super capillos capiti
tis mei, et cor meum
derelinquit me.

Cōplaceat tibi dñe
ut eruas me, domi
ne ad adiuuandum
me respice.

Cōfundāt et reue
reātur simul, qui q̄
runt animam meā
ut auferant eam, cō
uertātur retrorsum
et reuerantur qui
volunt mihi mala,

Ferant confestim
confusionē suā, q̄ di
cūt mihi euge euge.

Rultent et letent
super te oēs q̄rētes te,

Turne not thou thy mercy fro
me o Lorde/ but let thy louyng
kyndnesse and truth alway pre
serue me.

For innumerable troubles ar
come aboute me/ my synnes ha
ue taken suche holde vpon me/
that I am not able to loke vp/
See they are more in nōbre thē
the heers of my heade/ and my
harte hath fayled me.

O Lorde let it be thy pleasure
to delyuer me/ make hast o lord
to helpe me.


Let them be ashamed and cō
founded that seke after my soule
to destroye it/ let them fal back
warde/ and put to cōfusio that
wylhe me euell.

Let them be soone brought to
shame that crye ouer me there/
there.

But let all those that seke the
be ioyfull and gladde in the


The Dirige.

and let all such as delyte in thy
saluacion saye alway the lord
be prayled. 


As for me I am poore and in
myserye / but the Lorde careth
for me. 

Thou art my helper / and rede
mer make no longe taryenge / o
my God. 

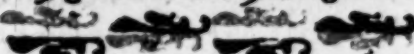
The Antienne.

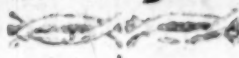
Pleasyng be it vnto the (O
Lorde) for to delyuer me / lorde
haue regarde to helpe me. 

The Antienne.

Heale my soule. 

The .xl. psalme.

Blessed is he that consy-
dereth the poore the lorde
shall delyuer hym in the tyme
of trouble. 

Thou shalt preserue him and
kepe hym alyue / he shall make
hym to prosper vpon earth / and
shal not delyuer him to the wil
of hys enemyes. 

et dicant semp mag-
nificetur dominus
qui diligunt saluta-
re tuum.

Ego autem mendic-
ans sum et pauper, deus
sollicitus est mei.

Adiutor meus et pro-
tector meus tu es,
deus meus ne tar-
daueris.

Antiphona

Complaceat tibi do-
mine ut eruas me,
domine ad adiuua-
dum me respice.

Antiphona

Sana domine.

Psalmus .xl.

Beatus qui
telligit super
egenum et paupe-
rem, in die mala libe-
rabit eum dominus.
Dominus conser-
uet eum et viuificet
eum, et beatum faci-
at eum in terra, et
non tradat eum in aum
inimicorum eius.

Rhis opē serāt illi
super lectū doloris
eius, vniuersū strā-
tum eius versasti in
infirmittate eius.

Ego dixi dñe mise-
rere mei, sana aīam
meā q̃ peccauī tibi.

Inimici mei dixe-
runt mala mihi quā
do morietur et peri-
bit nomen eius.

Et si igrediebatur
vt videret vana lo-
quebatur, cor eius
congregauit iniqui-
tatem sibi, egredie-
batur foras, et loq̃-
batur in idipsum.

Adversum me su-
rurrabāt oēs inimici
mei aduersū me co-
gitabāt mala mihi.

Verbum iocundum
cōstituerunt aduer-
sum me, nunq̃d qui
dormit non adiciet
vt resurgat.

Et enī homo pacis
mee in quo speravi
q̃ edebat panes me-
os, magnificauit su-
per me sup̃plationē.
Quante dñe mise-

The Dirige.

The Lorde shall refresh him
whan he lyeth sycke vpon hys
bedde/ yee thou makest hys bed
in all hys syckenes.

I sayd Lorde be mercyful vn-
to me/ heale my soule/ for I ha-
ue synned agaynst the.

Myne enemies speake euil vp-
on me: whē shall he dye/ & whē
shall hys name perysh:

Though he came in to se / yet
meaned he falsched in hys hert/
heapyng myschefe vpon hym
selfe.

All they that hate me rñe in
together agaynst me/ and yma-
gyne euell agaynst me.

They haue geuen a wycked
sentence vpon me/ whan he ley-
eth/ he shall ryse vp nomore.

Eee euen myne owne familiar
frende whom I trusted/ which
dyd eate my bread hath lyft vp
hys hele agaynst me.

But be thou mercyfull vnto

The Dirige.

me (o lord) rayse thou me vp/
and I shall rewarde them.

By thys I knowe thou fauou
rest me / that myne eneinye shal
not triumphe ouer me.

Thou hast holdē me because
of myne innocency / and set me
before thy face for euer.

O blessed be the lord God of
Israel from hence forth and for
euer more. So be it. So be it.

The Anthēme.

Heale my soule Lord for I ha
ue synned agaynst the.

The Anthēme My soule.

The .xli. psaline.

Like as the herte desy
reth the waterbrokes / so
logeth my soule after the o god
My soule is thirstye for God /
yet euen for the hyuynge / When
shall I come & beholde the face
of God.

My teares are my meate daye
enpyght / whyle it is dayly sayd

Ps. l.

tere mei, & resuscita
me et retribua eis.

In hoc cognoui
qm̄ voluisti me, qm̄
non gaudebit inimi
cus meus sup me.

Me autem propter
innocentiam susce
pisti, et confirmasti
me in conspectu tuo
in eternum.

Benedictus dñs
deus Israel a secu
lo et in seculum, fi
at fiat, Antiphona.
Sana dñe animā
meam, quia pecca
ui tibi. Antiphona.
Dirigit ala mea.

Psalmus .xli.

Quemadmo
dum deside
rat ceruus ad fōtes
aquarum, ita deside
rat anima mea ad
te deus.

Dirigit ala mea ad
deum fontem viuū
qm̄ veniā et appare
bo ante faciem dei.

Fuerunt mihi la
chryme mee panes
die ac nocte dū dicit

The Dirige.

mihī quotidiē ubi
est deus tuus.

Hec recordatus sū
et effudi i me aīam
meam, qm̄ transibo
in locum tabernacu
li admirabilis vsq;
ad domū dei, in vo
ce exultationis et
confessionis, sonus
epulantis.

Quare tristis es
aīa mea, & quare cō
turbas me.

Spera in deo, qm̄
adhuc cōfitebor illi
salutare vultū mei.

Et deus meus, ad
meipsū aīma mea
conturbata est, pp
terea memor ero tui
de terra Iordani
et hermonī a mon
te modico.

Abysus abyssum
inuocat, in voce ca
tharactarum tuarū
omnia excelsa tua &
fluctus tui, sup me
transierunt.

In die mandauit
dominus misericor

into me where is now thy god
Now whē I thynke therbpō
I poure oute my herte by my
selfe/for I wold fayne go hence
with the multitude / and passe
out with them vnto the house
of God / in the voyce of prayse &
thankes geuyng / among suche
as kepe holy daye.

Why arte thou so full of heuy
nesse (O my soule) and why art
thou so vnquyet within me?

O put thy truste in God / for I
wyl yet geue hym thankes / for
the helpe of his countenance.

My God / my soule is vexed
within me / therfore I remem
bre the lande of Iordane / & the
lytle hyll of hermonny.

One depe caleth another with
the voyce of thy wyttles / al the
waues and water floodes are
gone ouer me.

The lord hath promysed his
louynge kyndnesse dayly / ther

The Dirige.

fore wyll I prayse hym in the
nyght seasō / & make my prayer
vnto the God of my lyfe. ❧❧❧

I wyll saye vnto God my sto
ny rocke: Why hast thou forgot
ten me / Why go I thus heuely /
While the enemy oppresseth me
Whyle my bones are broken /
& whyle myne enemyes cast me
in the teth dayly sayenge vnto
me / Where is now thy God.

Why arte thou so heuy (o my
soule) and why art thou so dys
quieted wythin me: ❧❧❧

O put thy truste in God / for I
wyl yet thake him for the helpe
of hys countenance / & because
he is my God. ❧❧❧❧❧

The antheime.

My soule thruste for good / the
luyngge fountayne / whan shal
I ones come and appere before
the face of God. ❧❧❧❧❧

The versicle.

Geue not the soules vnto bea-
p. ii.

diam suam, et nocte
canticū eius, apud
me oratio deo vite
mee.

Dicam deo suscep
tor meus es, quare
oblitus es mei, et
quare contristatus
incedo dum affligit
me inimicus.

Dum confringunt
ossa mea, exprobaue
runt mihi qui tribu
lant me inimici mei
dū dicunt, mihi per
singulos dies, ubi
est deus tuus.

Quare tristis es
anima mea, et qua
re conturbas me.

Spera in deo, quia
adhuc confitebor il
li salutare vultus
mei et deus meus.

Antiphons.

Diffult anima mea
ad deum sōtē viuū,
quia ventam et appa
rebo ante faciem dei.

Versus.

Ne tradas bestias

animas cōfiteñtes
tibi. **R**esponsum.
Et animas pauperū
tuorum ne obliui-
caris in finem.
Pater noster. &c.

Leetio. vii. i. cor. xv.

Ecce misteria
vobis dico,
omnes quidem resur-
gemus, sed omnes
immutabimur. In
momento, in ictu o-
culi, in nouissima tuba
(canet enim tuba) et
mortui resurgent in
corrupti, et nos im-
mutabimur. Opor-
tet enim corruptibi-
le hoc induere in cor-
ruptionē, et morta-
le hoc, induere imor-
talitatem. Cū autem
mortale hoc indue-
rit immortalitatem,
tunc fiet sermo qui
scriptus est Absorp-
ta est mors in victo-
ria.

Responsum.

The Dirige.

thes that prayse the.

The answer.

And neuer forget the soules of
thy poore.

Our father which art. &c.

The. vii. lesson.

i. Cor. xv.

Behold I saye vnto you
a mystery/we shal not al-
lepe/ but we shal all be chaun-
ged/ and that sodely and in the
twinklyng of an eye at the sy-
ne of the last trompe. For the
trompe shal blowe & the deade
shal ryse vncorruptible/ & we
shalbe chaunged. For thys cor-
ruptible must put on vncorrup-
tion/ and thys mortal must put
on immortalite. But whā this
corruptible shal put on incor-
ruption/ and this mortall shal
put on immortalite/ then shal
the worde be fulfylled: Deache
is swallowed vp in victory.

The response.

The Dirige.

we shall all be broughte before
the iudgement seate of Christ /
where euery one of vs shall ge-
ue accōptes for hym selfe vnto
God.

The versicle.

And he shall reward euery mā
accoꝝdyng to hys dedes.

The repetition.

where euery man shall geue ac-
count. &c.

The. vii. lesion.

i. Thessa. iiii.

We wolde not brethzen
that ye shulde be igno-
raunt concernynge them that
are fallen aslepe that ye sorowe
not as other do which haue no
hope / for yf we beleue that Je-
sus dyed and rose agayne. Eue
so then also whych slepe by Je-
sus shal God bryng wyth him /
for thys we say vnto you in the
worde of the Lorde / that we
which lyue and are remainyng
pp. iii.

Omnes enim nos
manifestari oportet
ante tribunal xpi,
ubi unusquisque de se
rationem referet.

Metus.

Et ipse reddet unus-
cuique iuxta opera sua

Repositio.

Ubi unusquisque de
se rationem referet.

¶ ratio ecclasia.

Thessa quarto.

Nolum⁹ autē
vos ignora-
re fratres de dormi-
entibus ut nō cōtrī-
stemini, sicut et cete-
ri qui spem non ha-
bent. Si enim credi-
m⁹ qđ Iesus mortu-
us est et resurrexit:
ita et deus eos qui
dormierunt p̄ Iesū
adducet cū eo. Hoc
enim vobis dicim⁹
in verbo domini, qđ
nos qui viuimus,
qui residui sumus

in aduentū dñi, nō
 p̄ueniemus eos q̄
 dormierunt. Quo-
 niā ipse dñs in iussu
 et in voce archange-
 li et in tuba dei des-
 cēdet de celo, et mor-
 tui qui in christo sūt
 resurgent p̄imi de-
 inde nos qui viu-
 im⁹, q̄ relinquimur,
 simul raptemur cū
 illis in nubibus ob-
 uia dño in aera, et
 sic sēper cū dño eri-
 mus. Itaq; cōsola-
 mini inuicē in ver-
 bis istis. **Responsoꝝ**
Nunc autē Christus
 resurrexit a mortu-
 is, p̄mittitē dormiē-
 tū, qm̄ quidē per ho-
 minē mors, et p̄ ho-
 minem resurrectio
 mortuorū. Et sicut
 in Adā oēs moriūt,
 ita et in xp̄o oēs vi-
 uificabuntur, unus-
 quisq; aūt in suo or-
 dine. **Exclusus.**
Primitie, xps deinde
 et qui sūt xp̄i, q̄ cre-
 diderūt i aduentū ei⁹

C. Repetitio.

The Dirige.

in the comynge of the Lorde
 shall not come per they whych
 slepe / for the lorde hymselfe shall
 come downe from heauē wyth
 a shoute and voice of the archā-
 gell and wyth the trōpe of god
 & the deade in Christ shall aryse
 fyrst / than shall we whych lyue
 & reynayne be caught vp wyth
 thē also in the cloudes to mete
 the Lorde in the ayer / & so shall
 we euer be wyth the Lorde.
 wherfore cōforte your selfe one
 an other wyth these wordes.

C. The responce. 1. Cor. xv.
 Now is Christe rylen from the
 deade & is become the fyrst fru-
 tes of thē that slepe / for by one
 mā cōmeth death / & by one mā
 the resurrectiō of y^r dead for as
 they all dye in Adā so shall they
 al be made alyue in Christe but
 every one in his order. **C. verse.**
 The fyrst is Christe thē they y^r
 belōgeth vnto ch̄st whē he cō-
 meth. **C. The repetitio.**

The Dutte.

Every one in hys order.

The.ii. lesson. Joh. v.

Uerely verely I say vnto you / Who so heareth my worde / & beleueth hym that sente me / hath euerlastyng lyfe / & cometh not in to dāpnacion / but is passed thorow fro death vnto lyfe. Verely verely I saye vnto you the houre cometh / & is now already that the deade shall heare the voice of the sōne of god / & they that heare it / shall lyue / for as the father hath lyfe in hym self / so lykelwyse hath he geue vnto the sōne to haue lyfe in hi self / & hath geue hi power also to execut iudgemēt because he is y^e sōne of mā. Mar aail not ye at this / for y^e tyme cometh / y^e which al y^e are in y^e graues shall heare his voyce / & shall go forth they that haue done good vnto the resurreccion of lyfe / but they that haue done euell / vnto the resurreccō of dānaciō

Unusquisque autem in suo ordine.

Lectio. ii. Joh. v.

Amen dico vobis quia qui verbum meum audit et credit ei qui misit me, habet vitam eternam, et in iudicium non venit, sed transiit a morte in vitam. Amen amen dico vobis quia venit hora & nunc est quando mortui audient vocem filii dei, et qui audierunt, uiuent. Sicut enim pater habet vitam in semet ipso, sic dedit et filio vitam habere in semet ipso et potestatem dedit ei iudicium facere, quia filius hominis est. Nolite mirari hoc quia venit hora in qua omnes qui in monumentis sunt, audient vocem filii dei, et procedent qui bona fecerunt, in resurrectionem vite qui vero mala egerunt in resurrectionem iudicii.

Responsorium.
Libera me dñe de
morte eterna in die
illa tremenda. Quā
do celi mouendi sūt
& terra Dū veneris
iudicare seculum p
ignem.

Versus.
Nunc xpe te petim⁹
in serere q̄s, qui ve-
nisti redimere perdi-
tos, noli condemna-
re redemptos.

Responsorium.
Libera me dñe de
morte eterna in die
illa tremenda. Quā-
do celi mouendi sūt
et tra. Dū veneris
iudicare seculum p
ignem.

Antiphona.
Exultabunt.
Psalmus. ii.

The Dirige.

The responce.

O Lord deliver me from euer
lastyng death at the dreadfull
daye / whan heauen and earth
shall be altered whyles thou
shalt come to iudge the worlde
by fyre.

The versicle.

Now Christ Jesus we most hu-
bly beseeche the to haue mercy
on vs / and that thou which art
come to redeme wretches from
synne and thraldome / wylt not
cast awaye them / whome thou
hast so derely redeemed.

The responce.

O Lord deliver me from euer
lastyng death at the dreadfull
daye / whan heauen and earth
shall be altered whyles thou
shalt come to iudge the worlde
by fyre.

The anthem.

My bruised.

The. ii. psalme.

The Dirige.

The. li. psalme.

Have mercy vpon me (oh
God) accordynge to thy
great mercy.

And accordynge to the multi-
tude of thy compassion / wype
awaye myne inquitie.

W ashe me more fro myne in-
quite & clense me fro my synne.

For I knowlege myne inquitie / and my synne / is euer before
myne eyes.

Against the only haue I syn-
ned / and haue done euell in thy
syght / that thou mayest be iusti-
fied in thy wordes / and van-
quysh whan thou art iudged.

I was begottē in Wycked
neise / and my mother cōceyued
me in synne.

O thou hast loued truth / the
vnknownen and secrete thinges
of thy wysedome / hast thou vt-
tered vnto me.

Sprynkle me lord with yslope

Ag. i.

Psalmus. l.

Miserere mei
deus, scdm
magnam misericor-
diam tuam.

Et scdm multitu-
dinem miserationū
tuarum, dele iniqui-
tatem meam.

Amplius laua me
ab iniquitate mea,
& a peccato meo mū-
da me.

Qm iniquitatem
meā ego cognosco &
peccatum meū con-
tra me est semper.

Tibi soli peccaui &
malum corā te feci,
vt iustificeris in ser-
monibus tuis & vin-
cas cum iudicaris.

Ecce enim in iniqui-
tatib⁹ cōcept⁹ sum,
et in peccatis conce-
pit me mater mea.

Ecce enim veritatē
dilexisti, incerta et
occulta sapiētie tue
manifestasti mihi.

Sperges me domine

Prope et mundabo:
lauabis me & super
nituem dealbabo:

Auditui meo da-
bis gaudium & leticiam
et exultabunt ossa
humiliata.

Auerte faciem tuam a
peccatis meis, et omnes
iniquitates meas dele.

Cor mundum crea
in me deus, et spiritus
rectum innoua
in visceribus meis.

Ne proicias me a
facie tua, et spiritus
sanctum tuum ne
auferas a me.

Redde mihi letici-
am salutarem tuam, et
spiritui principali con-
firma me.

Docebo iniquos vi-
as tuas, et impii ad-
te conuertentur.

Libera me de san-
guinibus deus, deus
salutis mee, et exal-

The Dirige.

& so shall I be cleane / thou shalt
wasche me and then shall I be
whiter then snowe.

Unto my hearyng shalt thou
geue ioye / and gladnesse / & my
weykened bones shal be refres-
hed.

Turne thy face frome my syn-
nes / and wype awaye all my
wyckednesse.

A pure harte create in me (oh
Lord) and an vpryght spyryte
make a newe within me.

Caste me not awaye frome thy
face / and thy holy spyryte take
not frome me.

Restore vnto me the gladnesse
of thy saluacion / and strengthe
me with a principall harte.

I wil instructe y^e wicked that
they maye knowe thy wayes /
and the vngodly shalbe conuer-
ted vnto the.

Delyuer me frome bloudes
(oh lorde) the god of my helth

The Dirige.

And my tonge shal exalte thy
ryghtuousnes.

Worde open thou my lyppes/
& my mouth shal shewe forth
thy prayse.

How yf thou haddeste desyred
sacryfices / I had surely geuen
it / but thou delitest not in burnt
sacryfices.

A sacryfice to God / is a low-
ly spyrte a contryte / & an hum-
ble harte / thou shalse not dys-
pyse (O God.)

Deale gentely of thy favoura-
ble beneuolence with Syon /
that the walles of Ierusalem
maye be buylte agayne.

Then shalte thou accepte the
sacryfice of ryghtuousnes / obla-
cyon / and burnt offrynges / the
shal they laye calues vpon thy
aulter.

The Antheme.

My brused bones lord shalbe
refreshed.

Ag. ii.

tabit lingua mea
iusticiam tuam.

Domine labia mea
aperies, et os meum
annuntiabit laudem
tuam.

Quia si voluisses sa-
crificium dedissem
vitiis, holocaustis
non delectaberis.

Sacrificium deo spi-
ritus contritulus
cor contritum et hu-
militatum deus non
dispicias.

Revergne fac domine in
bona voluntate tua
syon, ut edificentur
muri Ierusalem.

Tunc acceptabis sa-
crificium iustitie ob-
lationes et holocau-
sta, tunc imponent
super altare tuum
buculos.

Antiphona.

Exultabunt domi-
ne ossa humiliata.

Anthem.
 Exaudi domine.

Psalms. lxxv
 Quod decet h-
 nus deus in
 syon et tibi redde
 tur votū i ierusalē.
 Exaudi orationem
 meā, ad te omnis ca
 ro veniet.

Verba iniquorū p-
 ualuerunt lup nos,
 et impietatibus nol
 tris tu ppiciaberis
 Beat⁹ quē elegisti
 et assūpisti, in habi
 tabit in altus tuis.
 replebimur in bo
 nis domus tue, sac
 tum est tēplū tuum
 mirabile in eqtate,
 Exaudi nos de⁹ sa
 lutaris noster, spes
 oim finium terre et
 in mari longe.

Preparans mōtes
 in virtute tua acci
 tus potentia.

Qui cōturbas pro-

The Dirige.

The anthem. Hearde Lorde

The. lxxiii. psalme.

Thou (o God) arte pray
 sed in syon / and to the
 is the bowe perfourmed.

Thou hearest the prayer / ther
 fore commeth all flesh vnto the
 Oure mysdedes preuayle a
 gaynst vs / oh be thou mercyful
 vnto our synnes.

Blessed is the mā whom thou
 cholest and receauest vnto the /
 that he may dwel in thy court:
 he shalbe satisfyed wyth y^r plea
 sures of thy house / even of thy
 holy temple.

Hearde vs accordyng vnto thy
 wōderfull ryghteousnes of god
 our saluaciō: thou that art the
 hope of al the endes of y^r earth
 and of the brode see.

Which in hys strength setteth
 fast the moūtaynes and is gyl
 ded aboute wyth power.

Which styllleth the ragynge of

The Dirige.

the see / the roarynge of hys wa-
wes / and the woodnes of the
people.

They that dwell in the vtter-
most parties are afraied at thy
tokens / thou makest both the
mornynge and euenynge. star-
res to prayse the.

Thou vylitest the earth / thou
waterest it and makest it verye
plenteous.

The ryuer of god is ful of wa-
ters / thou preparest man hys
corne / and thys thou prouydest
for the earth.

Thou waterest hir forowes /
thou breakest the harde clottes
therof / thou makest it soft with
the droppes of rayne / & blestest
the increase of it.

Thou crownest y^e yeare with
thy good / and thy fote steppes
droppe fatnes.

The dwellynge of the Wyl-
dernes are so fat also / that they

¶ Q. iii.

fundum maris so-
num fluctuū eius,
turbabuntur gētes.

Et timebāt qui ha-
bitant terminos a
signis tuis, exitus
matutini et vespere
delectabis.

Uisitasti terram et
inebriasti eam, mul-
tiplicasti locupleta-
re eam.

Lumen dei reple-
tum est aquis, para-
sti cibū illorum quo
niam ita est prepa-
ratio eius.

Viuos eius inebri-
ans multiplica ge-
ntina eius, i stilli-
cious eius letabit
germinans.

Benedices corone
anni benignitatis
tue, et campi tui re-
plebūtur vbertate.
Inguetescēt specio-
sa deserti, et exulta-

None tolles acclget
I nduti sūt arietes
outū, et balles abū-
dabūt frumento, cla-
bunt etenim himnū
dicent. Antiphona.
Exaudi domine ora-
tionem meā, ad te
omnis caro ventet.
an. De suscepit.

Psalms. lxxi.
Deus de⁹ me
us, ad te de-
lūce vigilo.

Situit i te anima
mea. q̄ multiplici-
ter tibi caro mea, in
terra deserta inbia
et in aquosa.

Sit in sancto appa-
rui tibi, vt viderem
virtutem tuam et
gloriam tuam.

Qm̄ melior est inia-
tua sup vitas labia
mea laudabunt te.

Sit bened'cam te
in vita mea, et in no-
mine tuo lauabo
manus meas.

Sicut adipe i pin-
guedine repleatur
aia mea, et labus ex

The Dirige.

Droppe with all/ & the lytle hyl-
les are plesaunt on euery syde.
The feldes are full of shepe/
the valeis stond so thyeke with
corne that they laugh & synge.

Antheme. Heare my prayer
o lord/ vnto the shal euery cre-
ature come. **A**ntheme. hath
receyued. **T**he. lxxi. psalme.

O God thou arte my God/
early wyll I seke the.

My soule thyrsteth for the/ my
flesch longeth after in a baren
& drye lande wher no water is.

Thus bo I loke for the in thy
sāctuary/ that I myght behold
thy power and glory.

Hoz thy louynge kyndnesse is
better then lyfe/ my lyppes shal
prayse the.

As lōge as I lyue wil I mag-
nifye the/ and lyfte vp my han-
des in thy name.

My soule is satysfied euen as
it were wyth mary & fatnesse/

Wh
wit
I
and
shal
H
and
wyr
M
thy
A
in ba
der t
A
and
Bu
God
shal
of lye

O
of his
Th
war

The Dirige.

When my mouth prayseth the
with ioyfull lyppes.

In my bed wyl I remembre the
and when I wake my talkyng
shall be of the.

For thou hast ben my helper/
and vnder the shadowe of thy
wynges/ wyl I reioyce.

My soule hangeth vpon the/
thy ryght hand vpholdeth me.

They seke after my soule/ but
in vayne / for they shall go vnder
the earth.

They shall fall into the swerd
and be a porcion for fores.

But the kynge shall reioyse in
God/ al they that swore by him
shall be comēded/ for the mouth
of lyers shall be stopped.

The. lxxvi. psalme.

God be mercyful vnto vs
blesse vs & shewe y^e light
of his countenaunce vpon vs.

That we maye knowe thy
way vpon earth/ thy saluacion

ultationis lauda-
bit os meum.

Et memor fui tui
super stratum meum,
in matutinis medita-
bor in te.

Quia fuisti adiu-
tor meus, et in vela-
mento alarum tuarum
exultabo.

Adhesit ala mea
post te, me suscepit
dextera tua.

Ipsi vero in vanum
quesierunt animam
meam, introibunt in
inferiora terre.

Tradentur in manus
gladii partes
vulpium erunt.

Et vero letabitur
in deo laudabuntur
omnes qui iurāt in eo, quia
obstructum est os lo-
quentium iniqua.

Psalmus. lxxvi.

Deus miseri-
cor di noster et benefi-
cus dicat nobis, illumi-
net vultum suum super
nos & miseriam nostram.

Et cognoscamus
in terra viam tuam,
in omnibus generationibus

salutare tuum.

Confiteant tibi populi deus, confiteant tibi populi omnes.

Et ententur et exultent gentes, quoniam iudicas populos in equitate et gentes in terra diriges.

Confiteatur tibi populi deus, confiteatur tibi populi omnes, et terra dedit fructum suum.

Benedicat nos deus deus noster benedicat nos deus, et metuatur eum omnes fines terre. *Antiphona.*

Mhe suscepit dextera tua domine.

Antiphona.

A porta inferi.

*Capitulum Ezechie
Ilay. xlviii.*

Ego dixi, in die medio dierum meorum vadam ad portas inferi, quousque reliquum annorum meorum

The Dirige.

amonge all heathen.

Let the people prayse the (O God) yet let all people prayse the

O let the people reioyse and be glade / that thou iudgest the folke ryghteouslye / and governest the nacions vpon earth.

Let the people prayse the (O God) let all people prayse the / the earth hath geuen hir frute.

God euer our owne god geue vs his blessinge.

God blesse vs / and let all the endes of the worlde feare him.

The Anthem.

Lorde thy ryght hande hath defended me.

The Anthem.

From the gates.

The songe of Ezechias.

Esay the. xlviii. chapter.

I thought I shulde haue gone to the gates of hell in my beste age / and haue wasted the residue of my yeares.

The Dirige.

I sayd within my selfe / I shal
neuer vilyte God in this lyfe / I
shall neuer se man amonge the
dwellynges of the Lorde.

Myne age is folden vp togy-
ther / and taken away from me
lyke a shepherdes cotage my
lyfe is helven of / lyke as a we-
uer cuttes of his webbe.

Whyle I was yet takyng my
rest he hewed me of / and made
an ende of me in one waye.

I thought I wolde haue ly-
ued vnto the morowe / but he
brused my bones lyke a lyon / &
made an ende of me in one day

Then chattered I lyke a Swal-
lowe / and lyke a crane / & mour-
ned as a doue.

I lyfte vp myne eyes into the
heyght / O Lorde (sayd I) byo-
lence is done vnto me / be thou
suertye for me.

What shall I speake or saye /
that he maye do this: that I

Rr. 1.

Domi nō videbo do-
minum deum in ter-
ra viuentium, non
aspiciam hominem
ultra, et habitabo, &
quietis.

Generatio mea ab-
lata est et cōuoluta
est a me, quasi taber-
naculum pastozum,
precisa est velut a
terente vita mea.

Dum adhuc ordi-
rer succidit me, de
mane vsq; ad vespere
ram finies me.

Eperabā vsq; ad
mane, quasi leo sic
contriuit omnia os-
sa mea, de mane vs-
q; ad vesperam fini-
es me.

Sicut pullus hy-
rundinis sic clama-
bo, meditabor, vt co-
lumba.

Attenuate sūt ocu-
li mei suspicientes
in excelsū, dñe vī pa-
tio; responde p me.

Quid dicā aut qđ
respondebit mihi cū
ipse fecerim, recogni-

The Dirige.

tabo omnes annos
meos, in amaritudi
ne anime mee.

Domine si sic viui
tur et in talibus vi
ta spiritus mei, cor
ripies me et vifica
bis me, ecce in pace
amaritudo mea a
marissima.

Tu autem erui
stiam meam vt non
periret, piecisti post
tergum tuū omnia
peccata mea.

Quia non infern
confitebit tibi, neq
mors laudabit te.

Nō expectabūt qui
descendunt in lacū
veritatē tuā, viues
viuens ipse cōfitebi
tur tibi sicut et ego
hodie, pat filius no
tā faciet veritatem
tuam.

Dne saluū me fac,
et psalmos nostros
cantabimus cūctis
diebus vite nostre,

Antiphona.

maye lyue out al my years/ yee
in the bytternesse of my lyfe.

Verely (O lord) men must lyue
in bytternesse / and all my lyfe
muste I passe oʒer therin / for
thou raysest me vp and wakest
me / but I wyl be well contente
with this bytternesse.

Neuerthelesse my conuersaciō
hath so pleased the / that thou
woldeste not make an ende of
my lyfe / so that thou haste caste
my synnes behynde thy backe.


Nor hel prayseth not the / deth
doth not magnifye the.


They that go downe into the
grauē prayse not thy truth / but
the lyuyng: yee the lyuyng ac
knoledge the lyke as I do this
daye / the father telleth his chil
dren of thy faythfulnesse.

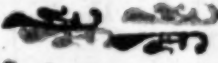
Delyuer vs (O lord) and we
wyl synge prayses in thy house
all the dayes of our lyfe.


The antienne.


The Dirige.

Frome the gates of hell/ Lord
delyuer theyr soules. 

 The antheime.

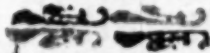
Let euery spyrte. 

 The. Cribui. psaline.


Prayse ye the lord of hea
uens / prayse ye hym in
the hygh place. 

Prayse ye hym al his angels/
all his powers prayse ye hym.

Prayse ye hym sonne & moone
al sterres & light prayse ye hym

The highest of heuens prayse
ye hym / & the waters that are
aboue the heuēs / let the prayse
the Lordes name. 


For by his worde all thinges
were made / by his commaunde-
ment all thinges were created.

He hath stablyshed the euer-
lastyngly and into the worlde
of worlde / he hath set a lawe
that shall not erpye. 

Prayse ye the lord of the earth
ye. dragons / & all depensiles.

Br. y.

A porta inferi, erue
domine aias eozū.

 Antiphona.

Omnis spiritus.

Psalmus. Cxlviii.

Laudate do-
minū de ce-
lis, laudate eum in
excellis.

Laudate eum oēs
angeli eius, lauda-
te eū oēs virtutes ei⁹

Laudate eum sol &
luna, laudate eum
oēs stelle et lumen.

Laudate eū celi ce-
lorum, et aque que
super celos sūt, lau-
dēt nomen domini.

Quia ipse dixit et
facta sunt, ipse man-
dauit et creata sūt.

Statuit ea in eter-
nū & in seculū seculi
pceptum posuit &
non pteribit.

Laudate dominū
de terra, draconis
et omnes abissi.

The Dirige.

Ignis grando, nix
glacies, spūs pcella
cum, que faciāt ver
bum eius.

Mōtes & oēs colles
ligna fructifera et
omnes cedri.

Bestie et vniuersa
pecora serpentes et
volucres pennace.

Reges terre et oēs
populi, principes et
oēs iudices terre.

Iuuenes et virgi
nes senes cum iun
iorib⁹ laudēt nomen
dñi, qz exaltatū est
nomen eius solius.

Confessio eius sup
celū & terrā, et exal
tauit coruū populi
sui.

Hymn⁹ omnibus
sāctis eius filiis Is
rael populo appro
pinqnanti sibi.

Blaimus. Cxlii.

Antate domi
no canticum
nouū, laus eius in
ecclesia sanctorum.

Hyre / hayle / snowe / yse / stor
mes of wyndes that do his cō
maundement.

Mountaynes & al lytel hylls
woodes berynge fruyte / & al ce
dre trees.

Bestes and al maner of cattel
serpentes and fethered soules.

Rynges of the earth / and all
people / prynces and all iudges
of the earth.

Bachelers and maydens olde
mē and yonge / let them prayse
the name of the Lorde / for the
name of hym onely is exalted.

The knowlegging of him is a
boue heauen & earth / & he hath
exalted the horne of his people

Praude be vnto al his sayntes
to the sonnes of Israell / to the
people approchyng vnto hym.

The. Cxlii. psalme.

Synge ye vnto the lord a
newe songe / let the con
gregatiō of sayntes prayse hym

The Dirige.

Let israel reioyce in hym that
made hym / and let the sonnes
of syon tryūphe in theyr kyng.

Let the prayse his name with
daunsyng let them synge vnto
hym with tympany and harpe

For the Lorde is wel pleased
with his people / and hath exal-
ted the lowly into saluacion.

Sayntes shall tryumphe in
glorve / they shall make ioye in
theyr chambers.

The prayses of god shal be in
theyr mouthes / and two edged
swoordes in theyr handes.

To do vengeāns amongest na-
tyons and correccyous amongest
people.

To bynde theyr kynges in fet-
ters / and theyr nobles in manacles
of yron.

For to execut on the the iud-
gement wyrtten / this is glorie
vnto all his sayntes.

¶ The. Cl. psalme.

Br. iii.

Letetur Israel in
eo qui fecit eum, et
et filii syon exultent
in rege suo.

Audent nomen
ei⁹ in choro, in tym-
pano et psalterio
psallant ei.

Quia beneplacitū
est domino in popu-
lo suo, et exaltauit
mansuetos in salutē.
Exultabunt sancti
in gloria letabūtur
in cubilibus suis.

Exultationes dei
in gutture eorum, et
gladii ancipites in
manibus eorum.

Ad faciendam vin-
dictam in nationi-
bus, increpationes
in populis.

Ad alligandos re-
ges eorum i cōpedib⁹
et nobiles eorum in
manicis ferreis.

Ut faciāt in eis iu-
diciū cōscriptū, glo-
ria hui⁹ est omnibus
sanctis eius.

¶ Psalmus. Cl.

Ignis grando, nix
glacies, spūs pcella-
tuum, que faciāt ver-
bum eius.

Mōtes & oēs colles
ligna fructifera et
omnes cedri.

Bestie et vniuersa
pecora serpentes et
volucres pennate.

Reges terre et oēs
populi, principes et
oēs iudices terre.

Iuuenes et virgi-
nes senes cum iuni-
orib⁹ laudēt nomen
dñi, qz exaltatū est
nomen eius solius.

Confessio eius sup
celū & terrā, et exal-
tauit cornu populi
sui.

Hymn⁹ omnibus
sāctis eius filiis Is-
rael populo appro-
pinquantī sibi.

Psalmus. Cxlii.

Antate domi-
no canticum
nouū, laus eius in
ecclesia sanctorum.

The Dirige.

Hyre / hayle / snowe / yse / stor-
mes of wyndes that do his cō-
maundement.

Mountaynes & al lytel hylles
woodes berynge fruyte / & al ce-
dre trees.

Bestes and al maner of cattel
serpentes and fethered soules.

Kynges of the earth / and all
people / prynces and all iudges
of the earth.

Bachelers and maydens olde
mē and yonge / let them prayse
the name of the Lorde / for the
name of hym onely is exalted.

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boue heauen & earth / & he hath
exalted the horne of his people

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of syon tryūphe in theyr kyng.

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with his people / and hath exal-
ted the lowly into saluacion.

Sayntes shall tryumphe in
glorye / they shall make ioye in
theyr chambers.

The prayses of god shall be in
theyr mouthes / and two edged
swordes in theyr handes.

To do vengeāns amongest na-
tyons and correccyous amon-
gest people.

To bynde theyr kynges in fet-
ters / and theyr nobles in man-
acles of yron.

For to execut on the the iud-
gement wyrtten / this is glorye
vnto all his sayntes.

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lo suo, et exaltauit
māsueto in salutē.
Exultabunt sancti
in gloria letabūtur
in cubilibus suis.

Exultationes dei
in gutture eorum, &
gladii ancipites in
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Ad faciendam vī-
dictam in nationi-
bus, increpationes
in populis.

Ad alligandos re-
ges eorū i cōpedib⁹
et nobiles eorum in
manicis ferreis.

Ut faciāt in eis iu-
diciū cōscriptū, glo-
ria dei est omnibus
sanctis eius.

¶ Psalmus. Cl.

The Dirige.

Laudate domi-
nū in sāc-
tis ei⁹ laudate eum
in firmamento vir-
tutis eius.

Laudate eum in v-
tutibus ei⁹: lauda-
te eum scdm multi-
tudinē magnitu-
dinis eius,

Laudate eū in so-
no tube, laudate eū
i psalterio & cithera
Laudate eū in tūm-
pano & choro lauda-
te eum in chordis
et organo.

Laudate eū i cym-
balis benesonātib⁹,
laudate eum in cym-
balis iubilatiōis
omnis spiritus lau-
det dominum.

Antiphona.

Omnis spirit⁹ lau-
det dominum.

Versus.

A porta inferi.

Responsum.

Eue dñe aīas eorū
āī. Ego sum,

Prayse ye the lord in his
sayntes / prayse hym in
the firmament of his power.

Prayse ye him in his strength
prayse ye him accordyng to the
almightynesse of his powre.

Prayse ye hym w' the sounde
of a trumpet / prayse ye hym
with harpe and lute.

Prayse ye hym w' tympany &
daunsyng / prayse ye hym with
rebeckes and organes.

Prayse ye hym with clarysyn
balles well soundyng / prayse
ye hym w' Symballes of swet-
nesse / let every spyryte prayse
the lord.

The Anthem.

Let every spirite geue prayse
vnto the Lord.

The versycle.

Frome the gates of hell.

The response.

Lord deliver theyr soules.

The anthem. I am

The Dirige.

The songe of zachary
the prophet.

Blessed be the lord God
of Israel/for he hath by-
syted and redeemed his people.
He hath raysted vp a horne of
saluatyon vnto vs/in the house
of his seruast Dauid.

Euen as he promysed by the
mouthe of his holy prophetes/
whiche were syns the worlde
began.

That we shuld be saued from
our enemyes/and from the hā-
des of them that hate vs.

To fulfyl the mercy promised
to our fathers / and to remein-
bre his holy testament.

To perfoyme the othe which
he sware to our father Abrahā
that he wolde geue hym selfe
to vs.

That we delyuered out of the
handes of our enemies/myght
serue hym without feare.

Canticū Zacha-
rie prophete.

Luc. 1.

Benedictus
dñs deus Is-
raell, qz visitauit et
fecit redemptionem
plebis sue.

Et cecit cornu sa-
lutis nobis, in do-
mo dauid pueri sui.
Sicut locutus est
per os factorum qz
seculo sunt prophe-
tarum eius.

Salutem ex inimi-
cis nostris, & de ma-
nu oium qui ode-
runt nos.

Ad faciendam mi-
sericordiam cū patri-
b' nris & memorari
testamenti sui facti
Iurādum quod
iurauit ad Abrahā
patrē nostrum da-
turum se nobis.

Ut sine timore de
manu inimicorum
nostrorum liberati ser-
uiamus illi.

The Dirige.

In facilitate et iusticia coram ipso, oibus diebus nostris.

Et tu puer ppheta altissimi, vocaberis ppeibz enim ate faciem domini parare bias eius.

Ad dādam scētiā salutis plebi ei⁹, in remissionem peccatorum eorum.

Per viscera misericordie dei nostri, in quib⁹ visitauit nos oriens ex alto.

Illuminare his q̄ in tenebris & in vmbra mortis sedēt ad dirigendos pedes nostros i viā pacis.

Antiphona.

Ego sum resurrexto et vīta, qui cre-
dit in me etiam si mortuus fuerit vi-
uet, et oīs q̄ vīcet &
credit in me, nō morietur in eternum.

kyrie eleisō, Ch, alle

In holynesse and ryghteousnes before hym/ al the dayes of our lyfe.

And thou childe/shalte be called the prophet of the hvest/ for thou shalte go before the face of the lord to prepare his wayes

To gyue knowelege of saluacion vnto his people/for remysyon of theyr synnes.

Through the tender mercy of our god/by the which spriggyng from the hve hath visited vs.

To gyue lyght to them that lyt in the darkenesse/and in the shadowe of death/ and to gyde our fete into the waye of peace.

The anthem.

I am the resurreccyon and lyfe he that beleueth in me / yee although he were dead/ yet shall he lyue/and whosoever lyueth and beleueth in me/ shall not seuerlastyng death. **L**orde haue mercy on vs. **C**hryst haue mer

The Dirige.

ry on vs. **L**orde haue mercy on
vs. Our father. And lead vs
not. But deliuer vs.

C The. cxx. psalme.

I Wyll magnifye the (**O**
Lorde) for thou haste set
me vp / and not suffred my foes
to tryumphe / ouer me.

O **L**orde my God I cryed vn
to the / & thou haste healed me.

Thou lorde hast brough't my
soule out of hell / thou hast kept
my lyfe / where as they go dow
ne into the pytte.

Sying prayles vnto the lorde
(**O** ye sayntes of his) geue thā
kes vnto him for a remēbraūce
of his holynesse.

For his wrath is but y. t. w. yn
kelynge of an eye / and his plea
sure is in lyfe / heuinesse maye
well idure for a nyght / but ioye
commeth in the mornynge.

As for me whē I was in prof
peritye / I sayde: tushe / I shall

S. L.

eleysen. **E**pye elep
son. **P**ater noster.
Et ne nos. **S**ed li
bera.

C **P**salms. cxx.

Exultabo te **D**
omine qm̄ sus
cepisti me, delectasti
inimicos meos su
per me.

One deus me⁹ cla
maui ad te, et sanas
ti me.

One eduxisti ab in
ferno animam meam,
saluasti me a descē
tibus in lacum.

Callite dñō sancti
eius, et confitemini
memorie sanctita
tis eius.

Omnia in indigna
tione eius, & vīta in
voluntate eius, ad
vesperum demoza
bitur slet⁹, et ad ma
tutinum letitia.

Ego autem dixi in
abundācia mea, nō

inqueboꝝ in eternū.
O ſie in voluntate
tua, ꝑreſtitisti deco-
ri meo virtutem.

Conuertisti facie tu-
am a me, et factus
ſum conturbatus.
Ad te domine cla-
mabo, et ad deū me-
um deprecaboꝝ.

Que vtilitas in ſā-
guine meo, dum de-
cēdo in corruptionē
Unquid cōfitebi-
tur tibi pulvis, aut
annunciabit verita-
tem tuam.

Audiuit dominus
et miſertus eſt mei,
dominus factus eſt
adiutor meus.

Conuertisti planc-
tum meū in gaudiū
mihi cōcidisti ſaccū
meum, circūdedisti
me leticia.

Ut cantet tibi glo-
ria mea et non con-
pungar, domine de

The Dirige.

neuer fall more.

And why: thou Lorde of thy
goodneſſe haddeſte made my
hyll ſo ſtronge.

But as ſone as thou turneſte
thy face frō me / I was brought
in feare.

Thē cryed I vnto the (o lord)
ye vnto the Lorde made I my
prayer.

What ꝑrofyte is there in my
bloude / yf I go doꝛne into cor-
rupcyon:

Waye the duſte geue thanks
vnto the: or ſhall it declare thy
faythfulneſſe:

Hearc (O Lorde) & haue mer-
cy vpon me / Lorde be thou my
helper.

And ſo thou haſt turned my
heuyneſſe into ioye / thou haſte
put of my ſackecloth / & gyꝛded
me with gladneſſe.

That myne honour myght
ſyng prayſes vnto the without

The Dirige.

ceasyng: Lorde my God/ I wyl
geue thanks vnto the for euer.
From the gates of hell/ Lorde
delyuer theyr soules. I truste to
se the goodnesse of the Lorde/
in the lande of the lyuynge.

Lorde heare my prayer/ and let
my clamoure come vnto the.

The prayer.

O God which by the mouth
of S. Paule thyne apost
le/ hath taught vs/ not to be so-
ry for them that slepe in Christ.
Graunt we beseeche the that in
the commyng of thy sonne our
Lorde Jesu Christ/ we with all
other faythfull people beyng
departed / maye be graciouflye
brought vnto ioyes cuerlastig/
which shalt come to iudge both
the quicke and the deade/ & the
worlde by fyre.

A Lmyghty eternall god
to whō there is neuer a
ny prayer made/ without hope

Ps. ij.

us meus In eternū
confitebor tibi.

A porta inferi. Erue
dñe animas eorum
Credo videre bona
dñi. In terra viuen-
tium. Domine ex-
audi orationem me-
am. Et clamoꝝ me-
us ad te veniat.

Oratio.

O Deus q̄ nos
p̄ os sancti
Pauli apostoli tui,
de obdormientib⁹ in
xpo non contristan-
dos docuisti, presta
q̄s vt cū oībus fide-
libus defunctis ad-
ueniēte filio tuo do-
mino nro Jesu xpo
ad eterna gaudia fe-
liciter pducamur q̄
uenturus est iudi-
care viuos & mortu-
os et seculū p ignē

Omnipotens
sempiternus de-
us cui nūq̄ sine spe

The Dirige.

mie supplicatur, p-
pitare aie famuli
tui A. vel famule
tue A. vt qui vel q
de hac vita i tui no-
minis cōfessione de-
cessit, sanctorū tuo-
rum numero facias
aggregari. Per
Christū dñm nrm.

DEus cuius
misericordie
non est numerus,
suscipe pro anima-
b⁹ famulozū tuoꝝū
pontificum preces
nras et lucis eis le-
titieꝝ regionem in
sanctorum tuorum
societate concede.

Per Christum do-
minum nostrum.

Incлина domi-
ne aurem tuā
ad pces nras, quib⁹
miam tuam suppli-
ces deprecamur vt
alas famulozum fa-
mularūꝝ tuarum
(quas de hoc seculo
migrare iussisti) in
pacis ac lucis
regione constituas

of mercye / be propitiable to the
soule of thy seruaunt. A. that
seyng it departed frō this lyfe/
in the confessyon of thy name/
thou wylte cause it to be associ-
at to the company of thy sayn-
tes. By Christ our Lorde.

O God of whose mercy ther
is no numbre / admit our
prayers for the soules of thy ser-
uautes the Byschoppes / and
graunt vnto them the lande of
pleasure and lyght in the felow-
shyp of thy blessed angels.

By Christ our Lorde.

Lorde enclyne thyne eare
vnto our prayers / wher-
in we ryght deuoutly call vpon
thy mercye / that thou wylt be-
stowe the soules of thy seruau-
tes / both men & women (which
thou haste commaunded to de-
parte from this worlde) in the
countre of peace and reste / and
further cause them to be perta-

The Dirige.

kers wyth thy sayntes. By
Christ our Lorde. ❧❧❧❧

We besech lorde that the
prayer of thy supplian
tes may auayle to the soules of
thy seruauntes of eyther kynde
that thou wylt both purge the
of al theyr synnes/ & cause them
to be partakers of thy redemp-
tion/ Which lyuest and reygnest
God/ worlde wythout ende.
So be it. ❧❧❧❧

et sanctorum tuorum
iubeas esse conso-
res. Per Christum
dominum nostrum.

Animab⁹ q^s
dñi e famulo-
rum famularuq³ tu-
arum oratio pficiat
supplicantiu, vt eas
et a peccatis oibus
eruas, et tue redēp-
tionis facias esse
participes. Qui vi-
uis et regnas deus
Per omnia secula se-
culorum. Amen.

The thyrde parte of the pri- mer treatynge of woꝝkes.

Woꝝkes are diuerse, some ryght
good and necessary which muste
nedes be obserued, as the commaunde-
mentes of God. And these moſte cheſly
ought to be regarded and had in price,
and not compared wyth ether woꝝkes,
but esteimed aboue them all.

Some are woꝝkes of mennes tradi-
tion, yet agreable & consonaunt to god-
des woꝝde, and these ought to be obser-

ss.iii.

The .x. commaundementes.

ued, but not had in lyke reuerēce wpyth the woꝝkes commaunded of God.

¶ Some woꝝkes are tradicions of men not agreable to goddes woꝝde, but repugnaunt whych nother ought to be regarded noꝝ obserued.

¶ Of these bꝛeſly ſhalbe ſomewhat ſayde, but foꝝ as much as the woꝝkes commaunded of God are to be reputed as the chefeſt, they ſhalbe recyted in the fyrſt place.

¶ The cōmaundementes of God geue by Moſes, and expounded by Chꝛiſte ſentencially taken, and here wpyth theyꝝ whole ſentences ſet forth as they haue ſpoken them / very neceſſary and expedient foꝝ yowth to learne, and foꝝ all eſtates to knowe and obſerue the ſame.

The fyrſt Table,

Exod. xv.
Deut. v.
I Am the Loꝝde thy god, whych haue bꝛought the out of the lande of Egypt, and out of the houſe of bondage. Thou ſhalte haue none other goddes but me. Thou ſhalt not make to thy ſelfe any graue ymage, noꝝ any lykenes of any thyng that is in heauen aboue, oꝝ in earth beneth, noꝝ in water vnderneath the earth, thou ſhalte not bowe downe to them, noꝝ woꝝhip them.

foꝝ I the Loꝝde thy god, am a gelouſe God, & by lyte the ſynne of the fathers, vpon the chyldꝛē vnto the thyꝝde and fourth generacion of them that hate me: and yet ſhewe mercy vnto thouſandes amonge them that loue me and kepe my cōmaūdes.

The .x. commaundementes.

mentes. **Chyſt.** Heare Iſraell, our Lorde God is one Lorde, and thou ſhalt loue thy lorde god with all thy herte, and with al thy ſoule, and with al thy mynde, and with all thy ſtrength. Thou ſhalt worſhip thy Lorde God, & hym only ſhalte thou ſerue.

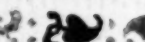

Deut. vi.
mat. xxi.
Mat. xii.

Mat. xiii.
Deut. vi.

Thou ſhalte not take the name of thy lorde god in vayne.

For the lorde wyll not holde hym guiltles, that taketh the name of the Lorde his god in vayne.

Exod. xx.
Deut. v.
Mat. v.

Chyſt. ye haue herde howe it was ſayde to them of olde tyme: Thou ſhalte not forſweare thy ſelfe / but ſhalte perſorme thyn othes to the lorde. But I ſay vnto you, ſweare not at al: neyther by heauē for it is goddes ſeate, nor yet by the earth, for it is his foteſtole: neyther by Ieruſalem, for it is the cytye of the greate kinge: Neyther ſhalt thou ſweare by thy hed, bycauſe thou caſt not make one whyte heare or a blacke. But let your cōmunicacyon be, yee yee, and nay nay: for what ſo euer is moze than that commeth of euyll.  

Remembze that thou kepe holy the ſabboth daye.

Syre dayes mayſte thou labour and do all that thou haſt to do: but the ſeuenth day is þe Sabbath of the Lorde thy god, in it thou ſhalte do no maner worke: neyther þe, nor thy ſonne, nor thy doughter, neyther thy man ſeruaunt, nor thy mayde ſeruaūt, neyther thy cattell, neyther yet the ſtraunger þe is wīn thy gates. For in ſyre dayes the Lorde made heauen & earth, and the ſee, and al that in them is, and reſted the ſeuenth daye. Wherefore the Lorde bleſſed the ſeuenth daye, and hallowed it.

Exod. x.
Deut. v.

The .x. commaundementes.

Christe. It is lefull to do a good dede on the Sabbath day. For the sonne of man is lord, euen of the Sabbath day. The Lord sayeth by hys prophete **Esaie** his Sabbath is halowed and kepte, when we reste and cease to do our owne wyl, to folowe our owne wayes, and to speake our owne wordes, when we in worde, thought and dede, fulfill hys wyl, and not ours. and we suffre him to do his workes in vs, that at the laste we may come to þe Sabbath and true reste, euen eternall lyfe, which **Christ** the Lord of the Sabbath, hath obtayned for vs by his bloude.

The seconde Table.

Honoure thy father and thy mother.

That thy dayes maye be longe in the lande whych the **LORDE** thy God geueth the.

Christe. Honour thy father and thy mothe.

Paule. Honour thy father & mother: this is þe fyrst commaundement that hath any promes, that thou mayst be in good estate, & lyue longe on the earth. By this commaundement **Christ** teacheth vs not only to haue our father and mother in reuerence, and to obey them, as he hym selfe was subiecte vnto hys mother the virgyn **Mary**, but also to minystre vnto there necessyties.

Thou shalt do no murder.

Christe haue harde howe it was sayde vnto the of the olde tyme: **Thou shalt not kyll** who so euer killeth, shalbe in daunger of iudgement. But I say to you: who so euer is angry with his brother shal be in daunger of iudgement. Who so euer sayth to his brother, **Racha** shalbe in daunger of a councel

The .x. commaundementes.

But who so euer sayth, thou foule, Malbe in danger of hell fyre. Item ye haue herde how it is said: Thou shalt loue thy neyghbour: & hate thyne enemye. But I saye to you, loue your enemyes, blesse them that curse you, do good to thē that hate you: that ye maye be the chyldren of your father whych is in heauen. For he maketh the sonne to aryse on the euyll, and on the good, & lendeth his rayne on the iust, and on the vniust.

Thou shalt not commit adultery.

Christe. Ye haue herde how it was sayd to thē of olde tyme: thou shalt not commit aduoutry. But I saye to you, that who so euer loketh on a womā lustynge after her, hath committed aduoutry with her al ready in hys hert.

Paul. Let wedlocke be had in al pryce, in al poyntes, and let the chamber be vndefyled, for hoze keepers and aduouterers God wyll iudge.

Thou shalt not steale.

Christe. Steale not, defraude no mā. If eny man wyl sue the at the lawe, and take thy cote from the let him haue thy cloke also: geue to him that asketh and frō hym that wolde borow, turne not awaye.

Paul. Now is ther vtterly a faute amonge you, because ye go to law one with another: Why rather suffre ye not wronge? Why rather suffre ye not youre selfe to be robbed? Ye euen youre selfe do wronge & robbe & that the byethē. Let hym þ dyd steale, steale no more, but let hym rather labour with his handes some good thyng, that he maye haue to geue vnto hym that nedeth.

Et. i.

Exod. xx.
Deute. v.
Math. v.

Hebre. iii.

Exodi. xx.
Deute. v.
Math. v.
Mark. x.

1. Cor. vi.

The .x. commandementes.

Exod. xx.
Deute. v.

Thou shalt beare no false wytnesse
agaynst thy neighbour.

Mat. xxiii.
Mar. x.

Christ. Beare no false wytnesse. I saye vnto you
that of euery ydle worde, which men shal haue spo-
ke, they shal geue accompt, at y daye of iudgemēt.

Ephe. iiii.

Paul. Wherefore put away lyenge, and speake
eueryman truth to hys neighbour, for as moch as
we are membris vne of another. Let not fylthy
communicaciō procede out of your mouthes. But
that which is good to edifye with al, whā nede is,
that it maye haue fauour with the hearers. Let al
bytternes, scarcenes and wroth, roynge and cur-
sed speakynge, be put awaye from you. Let no fyl-
thynges, folysh talkynge, nor iestynge (whych are
not comly) be ones named amonge you: but ra-
ther geuyng of thanks.

Ephe. v.

Exod. xx.
Deute. v.

Thou shalt not coueyte thy neighbours house.
Neither shalt thou coueyt thy neighbours
wyfe, his manservant, his mayde, his
ore, his asse, nor ought that is his.

Mat. vii.
Mar. xii.
Mat. xxi.

Christ. What so euer ye wolde that mē shulde do
to you: euen so do ye to thē. To loue a mā's neygh-
boure as hymselfe, is a greater thyng, than all
burnte offerynge, and sacrifices. Be not ouer-
come with lustes, for the care of thys worlde & the
deceatfulnes of ryches, choke the worde.

Heb. xiii.
1. Tim. vi.

Paul. Let your conuersacion be wythout coue-
tousnes, & be cōtent w̄ that ye haue already. God-
lynes is ryches, yf a mā be cōtent w̄ that he hath.
For we brought nothyng in to the worlde, & it is
a playne case, y we cary nothyng out. When we

The .x. commaundementes.

haue fode & raimēt, let vs thereto be cōtent. They
 þ̄ wybe ryche, fall in to tēptaciō & suares, & into ma-
 ny folysh & noysome lustes which drowne men in
 perdicō & destructiō. For couetousnes is þ̄ rote of
 al euyl: which whil some lusted after they erred fro
 þ̄ fayth, & tangled thē selues with many sorowes.

Chese .x. commaundementes compendiously
 extracted and bryefely set forth accordynge
 to the forme of þ̄ last scrypture forth.

- | | |
|--|-------|
| T hou shalt haue none other goddes but me. | i. |
| T hou shalt not take þ̄ name of þ̄ lord god in vain | ii. |
| R emembze that thou kepe holy the sabboth daye. | iii. |
| H onoure thy father, and thy mother. | iiii. |
| T hou shalt do no murther. | v. |
| T hou shalt not commytte aduoutry. | vi. |
| T hou shalt not steale. | vii. |
| (neighbour. | viii. |
| T hou shalt beare no false wytnesse agaynst thy | ix. |
| T hou shalt not desyre thy neighbours house. &c. | x. |
| T hou shalt not desyre thy neighbours wyfe nor | xi. |
| his seruaunt nor his mayde. &c. | xii. |

These are the wordes which euery christian
 ought both to knowe & todo, & about thys
 shuld a deuout mynde be busyed & occupied, & not
 about vayne workes of our own heades for þ̄ kno-
 lege of the which we haue ben right earnestly intēt
 & geue dilygēce in these cōmaūdemētes of god nec-
 glected which wolde of vs not to be forgottē, but
 alwayes had i n herte, as these scētes folowynge
 doth testifye. These wordes which I commaunde Dent. vi.
 the this daye shalbe in thyne herte, and thou shalt
 were them on thy chyldren, and shalt talke of
 them whan thou arte at home in thyne house,

Et. ii.

The .x. commaundementes.

and as thou walkest by the waye, and when thou
lyest downe, and when thou ryst vp: and thou
shalt binde the for a sygne vpon thy hāde. And they
shal be papers of remēbraunce betwene thyne eyes
and thou shalt wyte them vpon the postes of thy
house, and vpon thy gates. Take hede and heare
all these wordes whych I commaunde the, that it
may go well wth the, & with thy chyldren after y^e for
euer, whan thou doest that whych is good & ryght
in the syght of the Lorde thy God.

Deut. vi.

Se thou do that whyche is ryght in the syght
of the Lorde, that thou mayst prospere.

Deute. xii.

Ye shal do after nothyng that we do here this
daye, euery man what semeth hym good in hys
awne eyes. But what so euer I commaūde you,
take hede ye do, and put nothyng thereto, nor take
ought therfrom.

Deut. xxi.

Cursed be he that continueth not in al the wor-
des of this lawe to do them.

Joh. xiii.

Luce. xi.

Chris. If ye loue me kepe my commaundemētes.

Chris. Happy are they that heare y^e worde of God,
and kepe it.

James. ii.

Who so euer kepeth the hole law, and yet faile in
one pointe, he is gyltye in all. For he that sayde:
Thou shalt not commyt aduoutry, said also: Thou
shalt not kyll.

Eccle. ii.

They that feare y^e Lord, kepe his cōmaūdemētes.

The seconde state of workes is of mans tra-
dition, whych be wth Gods wordes or at
the leest not repugnant to Gods worde, they are

Of workes.

to be receaued, as the prescriptiō of certayne dayes to be kepte holy, or to be fasted, the lemytaciō of certayne houres to be appoynted in the church for the people to praye, certayn of the ceremonies about the mynistracions of the sacramēt, wyth such other, for the receauynge of the whych and such other lyke, saynt Peter geueth vs counsel, saying: **S**ubmyt your selfe vnto al maner of ordinaunce of men, for the Lorde sake, for the ordinaunces of men accordynge to the condicion of men, and the tyme are very expedient. **W**herfore Paule amōge the Corinthians made many ordinaūces, as that a man shulde not praye or prophce, hauynge eny thyng vpon his heade, and that no woman shuld praye or prophce with an vn couered heade: That they shulde come to the suppers of the Lorde in an order, and that in the congregacion they shuld not all prophce at ones, but that one shulde prophce after another, that wyues shulde kepe sylene in the congregacion, for it becommeth not womē to speake in the congregacion. And for a conclusion he sayth: let all thynges be done honestly, and in ordre. If then Paule made such tradicions amōge the Corinthians, such maye be made amonge vs, and as he made them to be obserued, so ought this lawfull ordinaūces to be obserued. But as Paule dyd not commaunde them to be obserued as workes of ryghteousnes, but as comly ordinaunces, as concernynge a poletyke ordre, so ought the tradicions now receaued in the church to be obserued as cyple pollyces, & not as workes of ryghteous:

1. Petr. ii.

1. Cor. ii.

1. Cor. xiii.

Of works.

nes. Wherefore the superstitious holynes of many may here wel be noted, which always thought them selues very holy, yf they obserued such cruell ordynances, the commaundementes of god neglected. Was þ not couēted holynes euery sonday to receaue holy bread fastyng, was not he counted holy þ wolde fast euery sayntes euē, & kepe þ dayes holy (as they call it) þ is to put on the best garmētes, and be ydle al the day or els geue them selfe to abhominaciō. Were not these more regarded, or may I saye be they not now better esteemed then the cōmaundemētes of God. The fastyng dayes and holy dayes, be they not euery sondaye in the church proclaimed, the cōmaundementes of God tyll these latter dayes, not one daye spoken of, for holydayes and fastyng dayes the people diligētly enquired of their curates, because they haue a fear of the breakyng of them / but of the cōmaundemētes of god they nothyng require because they regarde not the transgressiō of thē. Ther is a great nombre that maketh great daunger to eate whyt meate in lent / yet they make smale daunger to transgresse gods commaundement. These thynges are not reherſed (gentle reader) to the intente þ such traditions shulde be vtterly cōtempned but to shewe the abuse howe they are more esteemed, then the true holynes of a chriſten mans lyfe, whych is to be collocate in the fayth of Chriſt & the cōmaundemētes of god, but these were preferred before Gods commaundementes in mans estima

Of workes.

ction / yet playnly they are but tryfels to them in
reputacion / for as God is aboue man / so is his
commaundementes aboue the commaundemen-
tes of men . Regarde Gods commaundementes
aboue all mans tradycions / yet receaue and
obserue mans tradycions that be lawfull / but
moche more receaue and obserue fyrste Goddes
commaundementes / and then the lawfull trady-
cions of the heades . For Christe rebuked not
the Pharyses because they dyd obserue the smal-
ler thynges of the lawe / but that they obseruyng
the / dyd omytte the greater thynges of the lawe /
sayinge : Wo be vnto you Pharyses / and Scry-
bes / ye hypocrites / whyche tyth mynte anyle and
cōmyne / and leaue the wayghter matters of the
lawe behynde / namely : iudgement / mercy and
faythe / these oughte to haue ben done and not to
leaue the other behynde / leaue not then the
commaundementes of God . But let them for as
moche as they are the wayghter dedes / be fyrste
obserued & done / and the other also as it is before
sayde / not to be omittted / as saynte Paule coun-
celeth . Let euery soule submytte hymselfe to
the auctoryte of the hyer powers / for ther is no
power but of God / the powers that be are ordey-
ned of God / so that who so euer resysteth the
powers / resysteth the ordinaunce of God / and
they that resyst shall receaue to themselves damp-
cion . Warne them that they submytte themselves
vnto prynces and to the hyer auctoryte / to obey
the offycers and to be ready to all good workes.

Mat. xxiii.

Rom. xlii.

Titus. iiii.

Of woꝛkes.

Pla. c. llii.

Roma. iiii.

Titus. iiii.

Be yet aduertysyd gentle reader that thou put no trust in those woꝛkes, no noꝛ yet in the exterie woꝛkes of Gods commaundementes to be iustified by the only, but rather because that they come of fayth are they accepted, for of onely woꝛkes is no man iustified, also Dauid sayeth: Enter not in to iudgemēt wyth thy seruaunt, for in thy syght shall no man leuyng be iustified. By the dedes of the lawe no fleshy may be iustified in his syght. The kyndnes & loue of god our saueoure to manwarde, hath appeared not of the dedes of ryghteousnes which we wrought, but of his mercy he saued vs. &c. When ye haue done all these thynges whych are commaunded you, saye we are vnprofitable seruautes, we haue done which was our duty to do.

Math. v.

These places wyth many other þ̄ myght be here inferred which now to auoyde prolixite are omittēd do manifestly witnesse, that by woꝛkes is no man saued, yet be not dyscouraged nother say wyth thy selfe, what shall I do good woꝛkes seinge I shall not be saued by them, then they wyll do no good. Many thynges moueth a true christian to worke fyrste his saythe, for as the tre can not but brynge forth frute, yf he hath lyfe in hym, so cā not the saythfull, but brynge forth good woꝛkes, yf he haue a perfecte sayth in hym, wherfore yf þ̄ worke not be assured þ̄ thou lackest sayth, a perfecte sayth leaseth not from woꝛkes.

Christian also shuld worke to geue ensāple as in the. v. of Mathew. Christ sayth: Let your lyght

Of workes.

so shyne before men that they maye see your good workes & glorifye your father which is in heauē, se that ye haue honeste conuersacion amonge the gentels, that they which backbite you as euyl doers maye see your good workes and prayse god in the daye of visitacion.

1. Pet. iii.

It moueth also a chystian to worke that betwixt god & vs is a cōuenaunt made, & he shal rewarde not for the dignite or worthynes of þe worke but for his cōuenautes sake, for the worthynes of the worke both not receaue such a rewarde when the rewarde is a hundredfold better the the worke in this conuenaunt of Chyist, as who so euer forsaketh houses, or bryethē, or sisters / other father / or mother, or wyfe / or chyldren, or lande, for my names sake / the same shal receaue an hundredfold and shall inheryte euerlastyng lyfe. Many are þe conuenautes made betwixt god and vs, as whē Chyist sayd: happy are the merciful, for they shal obtayn mercy. Blessed are the poore in spirite for they is the kyngedome of heauē. &c. & ye shal forgeue other men they trespases, your heauenly father shal also forgeue you. yf thou wylt enter in to lyfe, kepe the cōmaundementes, by these conuenautes thou mayest perceaue (chystia reader) that vnto worke is a rewarde promysed by conuenaunt. Wherfore yf thou desyre to worke for a rewarde, be of good chere and cease not to worke thou shalt haue a rewarde, not for thy merites desertes or worthynesse of thy worke (as is before sayde) but for the conuenautes sake.

Mat. v.

Mat. vi.

Mat. xix.

But the chiefe motyue to good workes is or shal

Uv. i.

Of woꝝkes.

Joh. xiiii. be the very pure loue of God, foꝛ vpon loue doth
Christe founde the obseruacion of his commaūde
mentes, as it maye be gathered by his sayenge: yf
ye loue me, kepe my commaundementes. So the
the obseruacion of gods cōmaundementes is the
effecte of the loue of god, as in the same chapter it
is expꝛessed of Christ, sayenge: He that hath my cō
maundemētes & kepeth them, the same is he that
loueth me. So y a true chꝛistē ought to do good
woꝝkes, not foꝛ the loue of eternall lyfe, nother foꝛ
the feare of eternall death, whiche ensueth the
transgression of Goddes commaundementes, but
foꝛ y very loue of God which sayth hath wrought
in hym. By this it may be pꝛeaved y although by
sayth only and not by woꝝkes man is iustified in
y syght of god, yet good woꝝkes are not thought
to be despyled, and that man shuld not woꝝke (as
some falsly hath imputed to pꝛechers) but rather
that all good woꝝkes shalbe besely exercysed to y
gloꝝy of God.

Actes. v. The thꝛyde soꝛte of woꝝkes are of the tradiciō of
mā which are not in the scꝛypture of god, noꝛ yet
cōsonaunt to the scꝛypture of god, but playnly re
pugnaunt, as pardons, pylgrimages, kyssing of
ymages, offrynge of kandelis, knelyng and crou
chyng to stockes and stones, & such other which
ought not to be receaued neꝛ obserued, foꝛ it is ra
ther to be obeyd to god the vnto mā, y auctoꝛs of
such tradiciōs, as chꝛist sayeth doth woꝝshyp hym
Mat. xv in vayne teachyng doctrynes which are nothyng
but mens pꝛeceptes. Of these pꝛeceptes & mennes
lawes, seke the. xxviii. and. xxx. Chapter of Clay.

Of woꝝkes.

In the which ye shall perceaue these pleasures of God foꝝ them.

The offyce of all estates.

Be wyle nowe therfoꝝe (O ye kynges) Be warnyd ye that are Iudges of the earth. Serue the Loꝝde wyth feare, and reioyse befoꝝe hym wyth reuerence.

Psal. lvi.

Feare therfoꝝe (O ye kynges) and vnderstande. I learne ye that be iudges of the endes of y^e erth geue eare ye that rule the multitudes and delyte in much people, foꝝ the power is geuen you of the Loꝝde, and the strength from the hyghest, whiche shall tꝛyꝛe your woꝝkes and searꝛh out your ymaginations. &c.

Sap. vi.

Unto you therfoꝝe (O ye kynges) do I speke that ye maye learne wysdome and not go amysse, foꝝ they that kepe ryghteousnesse shalbe ryghteously iudged, and they that are learned in ryghteous thynges shall fynde to make aunswere, wherfoꝝe set your lustes vpon my woꝝdes and loue them so shall ye come by nouꝛture.

Sap. vi.

To the leage people of all estates
vnto theyꝛ pꝛynce.

Et euery soule submyt hymselfe to the au-
thoꝝite of the hyer powers foꝝ there is no power but of god. The powers that be, are ordey-
ned of God, so that whosoever resysteth the pow-
ers resysteth the oꝝdinaunces of God, and they
that resyst shall receaue to them selues dampna-
cion, foꝝ rulers are not to be feared foꝝ good woꝝ-
kes, but of euyll.

Ro. xiii.

If thou wyl be withoute feare of the power do
vnto. li.

Of woꝝkes.

well then and thou shalt haue prayse of the same, for he is the mynister of god for thy welth. But if thou do euil the feare, for he beareth not þe swerde for nought, for he is the minister of God, a taker of vengeance, to punyssh hym þe doth euil, where fore ye must nedes obeye, not only for punysshment, but also because of conscience, for thys cause must ye geue tribute also, for they are goddes ministers whych maynteyne the same defence.

1. Petr. ii.

Submyt your selfe vnto all maner of ordinaunces of men for the Lordes sake, whether it be vnto the kyng as vnto the chefe heade, or vnto rulers as vnto them that are sente of him, for the punishment of euil doers, but for the prayse of the the that do well.

The Byschoppes.

Titum. i.

A Bysshop must be blameles, as the steward of God: not wylfull, not angry, not geuen vnto much wyne, no fyghter, not greedy of fylthy lucte: but harbarous, one that loueth goodnesse, sober mynded, ryghteous, holy, temperate, & suche a one as cleueth vnto the true worde of doctrine/ that he maye be able to exhorze wyth whollome learynge & to improue them that saye against it.

The Elders or parsons

1. Petr. v.

The elders whych are amōge you I exhorze whych am also an elder and a wytnesse of the afflictions in Christ, and partaker of the glorye þe shalbe opened. Feade Christes flocke whych is amōge you/ & take the ouersyght of them/ not as though ye were compelled thereto/ but wylling ly, not for the desyre of fylthy lucre, but of a good

Of woꝝkes.

mynde/not as though ye were lordes ouer the pay
tythians but that ye be an example to the Locke /
and whā the chefe shepherde shall appcare ye shal
receaue the incorruptible crowne of gloꝝy.

¶ Rulers.

E that are rulers of the earth / se that ye loue
ryghteousnesse, and that ye conypte none vntygh
teousnesse in iudgement. Thou shalt not haue res
pecte to the person of the poore/noꝝ honoure thou
the countenaunce of the ryche/but iudge thy neygh
boure ryghteously. Deut. 1.

¶ Every Christian to his euen chyldren.

E shall not deceaue your brethren/nether with
weyght noꝝ measure: but ye shal haue balaunces, &
true weyghtes for I am the Loꝝde your God. Leuit. 19.

E shall not steale/nether lye, noꝝ deale falselye
one wyth an other.

E shal not sweare falsely by my name, so to vn
hallowe the name of thy God/toꝝ I am the loꝝde
Thou shalt do thy neyghboure no wꝝonge/ noꝝ
robbe hym.

The woꝝkemans laboure shall not byde wyth the
vntyll the moꝝnyng.

Thou shalt not curse the deafe.

Thou shalt not put no stonblyng blocke befoꝝe
the blynde, but shalt feare thy God foꝝe I am the
Loꝝde. Leuit. 19.

¶ Husbandes.

Husbandes loue your wyues/ euē as Chꝛyst
loued the congregacion/and gaue hymself
foꝝe it/to sanctifye it/and cleanse it in the fountayne
of water, thꝛough yꝝ woꝝde/to make it to hymselfe
a glorious congregacion wythout spot oꝝ wrinkle

Ep. iii.

Of workes.

of any such thyng. So ought men to loue theyr wyues, as theyr owne bodyes, he that loueth his wyfe loueth hym selfe, for nomā yet euer hated his owne flesh, but norshed it, &c.

¶ Of wyues.

Eph. v.

Wyues submyt your selfe to your owne husbandes, as vnto the Lorde for the husbande is the wyues heade euen as Christ is heade of the congregacion. Therfore as the congregacion is in subieccion to Christ, lykewyse let the wyues be in subieccion to theyr husbandes in all thynges.

¶ Of fathers and mothers.

Eph. vi.

Ye fathers moue not your chyldren to wrath, but brynge them vp wyth the nourture and informacion of the Lorde.

¶ Of Chyldren.

Eph. vi.

Chyldren obey your fathers and mothers in the Lorde for it is ryght, and honoure thy father and mother that is the fyrst comaundement that hath any promysse, that thou mayest be in good estate & lyue longe on the earth.

¶ Of Maysters.

Eph. vi.

Ye maysters do vnto your seruantes that which is iust and equall puttyng away al bytternesse, & threatenynge knowynge that euen ye haue a mayster in heauen.

¶ Of Seruautes.

Colo. iii.

Seruautes be obedient vnto your bodely maysters in all thynges not wyth eye seruyce as men pleasers, but in synghenes of herte fearynge God and what so euer ye do/do it hartely as though ye dyd it vnto the Lorde and not vnto men. For as much as ye knowe of the Lorde ye shal receaue

Of woꝛkes.

the rewarde of inheritaunce foꝛ ye serue the Loꝛde
Christ.

¶ Woydowes.

She that is a very woydowe and freddles putteth
her trust in God and continueth in supplicacion
and prayer nyght and daye.

1. Tim. 5

¶ The soune of all.

Done thy neyghboure as thy selfe/ and what soe-
uer ye wolde that other shulde do to you / do you
euen the same to them / & what ye wolde not that
other shulde do to you, se that ye do it not to them

mat. xxii.

mat. vii

¶ The conclusion of S. Peter
vpon the states.

In conclusion be ye all of one mynde/ one suffre
wyth another/ loue as bꝛeꝛhꝛen, be pytefull, be car-
teple, recōpense not euell foꝛ euell, neyther rebuke
foꝛ rebuke, but contrary wyse/ blesse, & knowe that
ye are called therto/ euen that ye shulde be heꝛes
of the blesynge.

1. Pet. iii

¶ The Synhoppe of Rome wyth
hys adherentes destroyers
of all estates.

Other were false prophetes also amonge the peo-
ple, euen as ther shalbe false teachers amōge you
lykewyse whych priuely shal bynge in damnable
sectes/ euen denyeng the Loꝛde that hath bought
them/ and shall bynge vpon them selues swyfte
damnacion: and many shall followe theyꝝ damna-
ble wayes, by whome the waye of the truth shalbe
euell spoken of: and thowse couetousnesse shall
they wyth fayned woꝛdes make marchaundysse of
you, vpon whom the iudgemēt is not negligēt in

11. Pet. ii.

Of woꝝkes.

taryng of olde, and they? dāpnacion slepeth not.
They counte it pleasure to lyue deliciouſſye for a
ſeaſon: Spottes are they and ſylthynelle, lyuyng
at pleaſure and in deceauable wayes, feaſtyng
wyth that which is poures, haupnge eyes full of
aduourty, and can not ceaſe from ſyn, entyſyng
vntable ſoules, haupng an harte exerciſed wyth
couetouſnelle: they are curſed chyldren, and haue
foꝛſaken the ryght waye, and are gone aſtraye, fo
lowyng the waye of Balaam the ſonne of Boſoz,
whiche loued the rewarde of vnyghtuouſnelle,
but was rebuked of his iniquite.

Imprinted at Lodon in ſteteſtrete by me John
Wayland in ſaynt Dunſtones parych at the ſigne
of the blewe Garland next to the Temple
bare. In the yere of our Lorde God
a D. D. xxxix. the
xv. daye of July.

Cum priuilegio ad Imprimendum ſolum.

Alice Lordynge

Alice Lordynge

